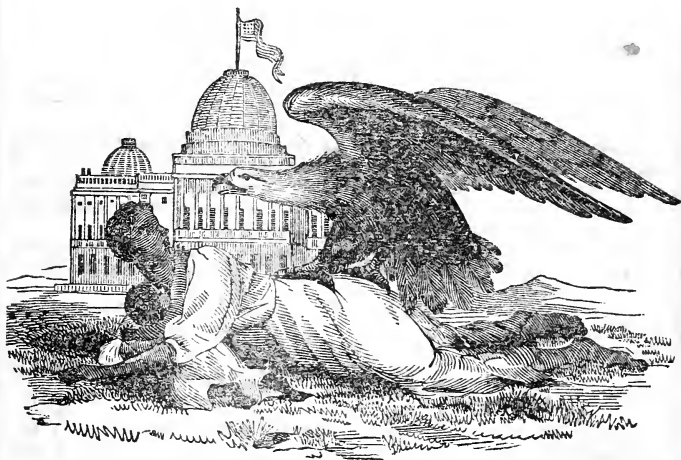


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THE  
AMERICAN ANTI-SLAVERY  
ALMANAC,  
FOR  
1844.

BEING BISSEXTILE OR LEAP YEAR; AND UNTIL JULY 4TH, THE  
SIXTY-EIGHTH OF THE INDEPENDENCE OF THE UNITED STATES.



COMPILED BY D. L. CHILD.

CALCULATED FOR THE MERIDIAN OF CINCINNATI  
AND SERVING FOR MARYLAND, NORTHERN PARTS OF VIRGINIA AND  
KENTUCKY, AND SOUTHERN PARTS OF OHIO, INDIANA, AND ILLINOIS.

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## CUSTOMARY NOTES.

1. Venus (♀) will be Evening Star until July 23d, then Morning Star until May 16th, 1845.

2. The Moon will run highest this year about the 19th degree of (♊) Gemini, and lowest about the 19th degree of (♐) Sagittarius.

3. Latitude of Herschel (♁) about 43' 42" south this year.

4. Longitude of the Moon's ascending Node (♊) in the middle of this year, 8 signs, 12 degrees.

5. Mean obliquity of the Ecliptic in the middle of this year, 23° 27' 34. 5". True obliquity, same time, 23° 27' 31. 3".

## PRINCIPAL ARTICLES.

CHRONOLOGICAL CYCLES.				MOVEABLE FEASTS.		
Dominical Letters,	-	-	G F	Easter Sunday,	April	7
Golden Number,	-	-	2	Rogation Sunday,	May	12
Epact,	-	-	11	Ascension Day,	May	16
Solar Cycle,	-	-	5	Whit-Sunday,	May	26
Roman Indiction,	-	-	2	Trinity Sunday,	June	2
Julian Period,	-	-	6557	Advent Sunday,	December	1

## EQUINOXES AND SOLSTICES.

		D.	H.	M.
Vernal Equinox,	March	20	6	17 Morning.
Summer Solstice,	June	21	3	8 Morning.
Autumnal Equinox,	Sept.	22	5	18 Evening.
Winter Solstice,	Dec.	21	10	52 Morning.

## ECLIPSES IN THE YEAR 1844.

There will be five Eclipses this year, three of the Sun and two of the Moon, in the following order, namely, ☉ ☉ ☉ ☾ ☾.

I. There will be an Eclipse of the Moon on the 31st of May, at 5h. 9m. in the evening, invisible at Cincinnati. The eclipse will end about two minutes after the rising of the Moon at Baltimore.

II. There will be an Eclipse of the Sun on the 15th of June, at 6h. 48m. in the evening, invisible here. Visible in the South Pacific and Great Southern Oceans.

III. There will be an Eclipse of the Sun on the 10th of November, at 5h. 38m. in the morning, invisible. Visible only in a small portion of the Great Southern Ocean.

IV. There will be an Eclipse of the Moon on Sunday November 24th, in the evening, total and chiefly visible.

	H.	M.		H.	M.
Moon rises (4. 14. dig. ecl.)	4	35	Duration of total darkness,	1	33
Beginning of total darkness,	5	20	Whole duration,	3	26½
Middle of the Eclipse,	6	6½	Depth of immersion in the Earth's shadow, 17. 22 digits from the northern side.		
End of total darkness,	6	53			
End of the Eclipse,	8	1½			

At Baltimore the whole of this Eclipse will be visible, beginning at 4h. 43m. and ending at 8h. 33m.

V. There will be an Eclipse of the Sun on Monday December 9th, in the afternoon, visible.

	Baltimore.	Washing.	Cincinnati.	Indianapolis.	St. Louis.
	H. M.	H. M.	H. M.	H. M.	H. M.
Beginning,	3 21	3 20	2 34	2 24	2 2
Greatest obscuration,	3 58	3 56	3 21	3 12	2 53
-	4 32	4 30	4 4	3 57	3 41
-	1 11	1 10	1 30	1 33	1 39
umb.	1. 86 dig.	1. 90 dig.	2. 94 dig.	3. 15 dig.	3. 32 dig.

otions in this Almanac are in clock time.

## MOON'S PHASES.

	D.	H.	M.	
Full Moon,	5	11	56	M.
Third Quarter,	12	3	53	E.
New Moon,	19	0	40	E.
First Quarter,	27	6	53	M.

Sun on Meridian.	H. M. S.		Days.	
	Ev.	0	5	32
	1	5	9	13
	17	21	25	29
	1	5	9	13
	17	21	25	29

D.	D.	Various Phenomena.	☉	☽	Day's	☉	☽	☽	☽	☽	☽
M.	W.		rises H. M.	sets. H. M.	length	dec.S.	pla.	sets. H. M.	South. H. M.		
1	2	Circumcision. <i>Look</i>	7 22	4 46	9 24	23 3	☾	3 40	9 3		
2	3	☉ in perigee. <i>for</i>	7 22	4 47	9 25	22 58	☿	4 36	9 54		
3	4	☿ runs high. ☿ ☿.	7 22	4 47	9 25	22 52	20	5 30	10 45		
4	5	☿ sets 8 24. <i>rain</i>	7 22	4 48	9 26	22 46	☿	6 21	11 37		
5	6	<i>or</i>	7 22	4 49	9 27	22 40	15	rises.	morn.		
6	7	Epiphany. <i>snow.</i>	7 22	4 50	9 28	22 33	28	6 12	0 29		
7	G	1st Sunday after Epiphany.	7 22	4 51	9 29	22 26	☿	7 17	1 20		
8	2	New Orleans battle, 1815.	7 22	4 52	9 30	22 18	24	8 24	2 9		
9	3	Aldebaran south 9 12.	7 22	4 53	9 31	22 10	☿	9 31	2 58		
10	4	☿ sets 6 52.	7 22	4 54	9 32	22 1	22	10 39	3 46		
11	5	Dr. Dwight died 1817.	7 22	4 55	9 33	21 52	☿	11 47	4 35		
12	6	[Unpleasant weather.	7 21	4 56	9 35	21 43	20	morn.	5 25		
13	7	☿'s greatest elongation.	7 21	4 57	9 36	21 33	☿	0 58	6 17		
14	G	2d Sunday after Epiphany.	7 21	4 58	9 37	21 23	18	2 9	7 13		
15	2	☿ in perigee. <i>Cold.</i>	7 20	4 59	9 39	21 12	1	3 19	8 11		
16	3	☿ runs low. ☿ ☿.	7 20	5 0	9 40	21 1	16	4 25	9 11		
17	4	Ben. Franklin born 1706.	7 20	5 1	9 42	20 49	☿	5 25	10 11		
18	5	☿ ☿ ☿. <i>Look for</i>	7 19	5 2	9 43	20 37	15	6 17	11 10		
19	6	☿ stationary. <i>snow.</i>	7 19	5 3	9 45	20 25	29	sets.	ev. 6		
20	7	☉ enters ☿. Fabian.	7 18	5 5	9 46	20 12	☿	6 27	0 57		
21	G	Agnes. <i>Boisterous</i>	7 18	5 6	9 48	19 59	25	7 32	1 46		
22	2	Vincent. <i>winds.</i>	7 17	5 7	9 50	19 46	☿	8 34	2 31		
23	3	☿ sets 9 57.	7 16	5 8	9 52	19 32	21	9 35	3 15		
24	4	☿ ☿ ☿.	7 16	5 9	9 53	19 18	☿	10 34	3 57		
25	5	Conversion of St. Paul.	7 15	5 10	9 55	19 3	16	11 32	4 40		
26	6	Rigel south 8 45.	7 14	5 12	9 57	18 48	28	morn.	5 23		
27	7	☿ in apogee. <i>Clear</i>	7 14	5 13	9 59	18 33	☿	0 30	6 8		
28	G	4th Sunday after Epiphany.	7 13	5 14	10 1	18 18	21	1 28	6 55		
29	2	Inferior ☿ ☿ ☿. <i>and</i>	7 12	5 15	10 3	18 2	☿	2 25	7 44		
30	3	☿ runs high.	7 11	5 16	10 5	17 46	15	3 19	8 35		
31	4	Sirius south 9 57. ☿ ☿.	7 10	5 17	10 7	17 29	28	4 11	9 27		

WHAT WILL RUM DO?—It will produce knawing care, heightened by remorse, and prey upon the conscience. It will yield distress both of the body and the mind. Every time it is used, the person will find himself less capable of scaring away the fiend Melancholy. All who partake deeply of intoxicating liquors, become peevish and discontented with the world, turn enemies to the established order of things, and go moping and growling through a brief existence, blaming, instead of themselves, their neighbors, or the government, as the cause of their miserable condition. But this utter destruction of the material man is nothing in comparison with the wreck of the immortal soul. To see the manly soul bowed down and deformed is sufficiently shocking: but when the undying soul is struggling with the destroyer, DELIRIUM TREMENS, the scene becomes horrible beyond all power of description.



### MOON'S PHASES.

	D.	H.	M.	
Full Moon,	4	3	24	E.
Third Quarter,	11	7	42	M.
New Moon,	18	6	39	E.
First Quarter,	26	11	24	E.

Days.	Sun on Meridian.		
	H.	M.	S.
1	0	12	30
5	0	11	37
9	0	10	37
13	0	9	32
17	0	8	23
21	0	7	11
25	0	5	58
29	0	4	44

D. M.	D. W.	Various Phenomena.	☼ rises H. M.	☿ sets. H. M.	Day's length	☼ dec.S. °	☼ pla. °	☼ sets. H. M.	☼ South. H. M.
1	6	St. David. <i>Mild.</i>	6 34	5 51	11 17	7 21	☾ 14	4 13	9 49
2	7	John Wesley died 1791.	6 33	5 53	11 20	6 58	14	4 50	10 40
3	F	2d Sunday in Lent.	6 31	5 54	11 22	6 35	28	5 23	11 30
4	2	<i>Look for snow.</i>	6 30	5 55	11 25	6 12	☿ rises.	morn.	
5	3	James Madison born 1757.	6 28	5 56	11 27	5 49	27	7 20	0 21
6	4	Pollux south 8 36.	6 27	5 57	11 30	5 25	☿ 26	8 33	1 13
7	5	☿ in perigee. <i>Rain</i>	6 25	5 58	11 33	5 2	☿ 26	9 46	2 6
8	6	☿ sets 9 3.	6 24	5 59	11 35	4 39	☿ 26	10 59	3 2
9	7	☿ rises 4 20. <i>snow.</i>	6 22	6 0	11 38	4 15	☿ 26	morn.	4 0
10	F	2d Sunday in Lent.	6 21	6 1	11 40	3 52	☿ 24	0 8	4 59
11	2	☿ runs low.	6 19	6 2	11 43	3 28	☿ 24	1 11	5 58
12	3	Martyr Gregory.	6 18	6 3	11 45	3 4	☿ 24	2 7	6 56
13	4	☿ discovered 1781.	6 16	6 4	11 48	2 41	☿ 21	2 55	7 52
14	5	<i>Look for</i>	6 14	6 5	11 50	2 17	☿ 17	3 35	8 44
15	6	Jackson born 1765.	6 13	6 6	11 53	1 53	☿ 30	4 10	9 33
16	7	<i>a storm.</i>	6 11	6 7	11 56	1 30	☿ 25	4 41	10 19
17	F	St. Patrick. Mid. Lent. Sun.	6 10	6 8	11 58	1 6	☿ 25	5 9	11 4
18	2	☿ sets 9 24.	6 8	6 9	12 1	0 42	☿ 20	sets.	11 47
19	3	☿ rises 3 44.	6 7	6 10	12 3	S 19	☿ 20	7 9	ev. 30
20	4	☿ enters ☿. <i>Perhaps</i>	6 5	6 11	12 6	N 5	☿ 20	8 7	1 13
21	5	Benedict. <i>more</i>	6 3	6 12	12 8	0 29	☿ 14	9 6	1 57
22	6	☿ ☿ ☿. <i>rain.</i>	6 2	6 13	12 11	0 52	☿ 25	10 3	2 43
23	7	☿ in apogee.	6 0	6 14	12 14	1 16	☿ 25	10 58	3 30
24	F	5th Sunday in Lent.	5 59	6 15	12 16	1 40	☿ 19	11 51	4 18
25	2	Annun. of B. V. Mary. ☿	5 57	6 16	12 19	2 3	☿ 19	morn.	5 7
26	3	[runs high.	5 55	6 17	12 21	2 27	☿ 13	0 41	5 57
27	4	<i>Blustering.</i>	5 54	6 18	12 24	2 50	☿ 26	1 26	6 47
28	5	Charles Wesley died 1788.	5 52	6 19	12 26	3 14	☿ 22	2 7	7 37
29	6	Regulus south 9 30.	5 51	6 20	12 29	3 37	☿ 22	2 44	8 27
30	7	☿ sets 9 50.	5 49	6 20	12 31	4 0	☿ 22	3 18	9 16
31	F	Palm Sunday.	5 47	6 21	12 34	4 23	☿ 22	3 50	10 7

**FEMALE NOBILITY.**—The woman, poor and homely-clad as she may be, who balances her income and expenditure—who toils unrepiningly among her well-trained children, and presents them, morning and evening, in rosy health and cheerfulness, as offerings of love to her husband—who seeks the improvement of their minds rather than the adornment of their bodies—is the most exalted of her sex. Before her shall the proudest dame bow her jewelled head, for the bliss of a happy heart dwells with her for ever. If there is one prospect more dear to the soul of a man than another, it is that of meeting at the door his smiling wife and group of happy children. How it stirs up the tired blood of an exhausted man, when he hears the patter of many feet on the stairs—when young voices mix in glad confusion, and the youngest springs to his arms with a mirthful shout. Father Almighty, thy glory shines around the group! Thy smile and blessing hover there!

## MOON'S PHASES.

	D.	H.	M.
Full Moon,	3	1	20 M.
Third Quarter,	9	4	31 E.
New Moon,	17	10	54 M.
First Quarter,	25	2	39 E.

Sun on Meridian.	H.	M.	S.
	0	3	49
	0	2	37
	0	1	28
	0	0	24
Morning.			
	17	11	59
	21	11	58
	25	11	57
	29	11	57
Days.	1	5	9
	13		

D.	D.	Various Phenomena.	☉ rises	☉ sets.	Day's	☉'s	☉'s	☉'s	☉'s
M.	W.		H.M.	H.M.	length	dec.	N	pla.	Sets.
									H. M.
									H. M.
1	2	Chilling winds.	5 46	6 22	12 36	4 47	☿	4 22	10 58
2	3	Thom. Jefferson born 1743.	5 44	6 23	12 39	5 10	♊	4 55	11 52
3	4	Regulus south 9 10.	5 43	6 24	12 41	5 33	20	rises.	morn.
4	5	W. H. Harrison died 1841.	5 41	6 25	12 44	5 55	♈	8 38	0 48
5	6	Good Friday. [☉ in per.	5 40	6 26	12 46	6 18	20	9 52	1 46
6	7	Unpleasant	5 38	6 27	12 49	6 41	↑	11 0	2 48
7	F	Easter Sunday. Sup. ☉ ☿ ♀.	5 37	6 28	12 51	7 3	20	morn.	3 49
8	2	still. [☉ ♀.	5 35	6 29	12 54	7 26	☿	0 1	4 50
9	3	Regulus south 8 46.	5 34	6 30	12 56	7 48	18	0 52	5 47
10	4	♀ sets 10 12.	5 32	6 31	12 59	8 10	☿	1 35	6 41
11	5	Arcturus south ☉ 50.	5 31	6 32	13 1	8 32	14	2 12	7 31
12	6	Backward.	5 29	6 33	13 4	8 54	27	2 43	8 18
13	7	Spica ☿ south 11 47.	5 28	6 34	13 6	9 16	☿	3 12	9 2
14	F	Low Sunday.	5 26	6 35	13 9	9 37	22	3 39	9 46
15	2	♂ rises 4 6.	5 25	6 36	13 11	9 59	☿	4 6	10 28
16	3	Look for	5 23	6 37	13 13	10 20	16	4 33	11 11
17	4	Franklin died 1790.	5 22	6 38	13 16	10 41	28	sets.	11 54
18	5	rain.	5 20	6 39	13 18	11 2	☿	7 55	ev. 39
19	6	☉ enters ☿. ☉ in apogee.	5 19	6 40	13 21	11 23	22	8 51	1 26
20	7	Arcturus south 0 15.	5 18	6 41	13 23	11 43	☿	9 45	2 14
21	F	☉ runs high. ☉ ☿.	5 16	6 42	13 25	12 4	16	10 35	3 2
22	2	Now more	5 15	6 43	13 28	12 24	28	11 21	3 52
23	3	St. George. warm	5 13	6 43	13 30	12 44	☿	morn.	4 41
24	4	♀ sets 10 35.	5 12	6 44	13 32	13 3	22	0 3	5 30
25	5	St. Mark. and	5 11	6 45	13 35	13 23	☿	0 41	6 18
26	6	☉ ☿ ♀. pleasant.	5 10	6 46	13 37	13 42	17	1 15	7 6
27	7	Spica ☿ south 10 52.	5 8	6 47	13 39	14 1	☿	1 47	7 54
28	F	2d Sunday after Easter.	5 7	6 48	13 41	14 20	15	2 18	8 44
29	2	Showery.	5 6	6 49	13 44	14 39	29	2 49	9 35
30	3	♂ rises 3 15.	5 4	6 50	13 46	14 57	☿	3 22	10 29

## COMPETENCE.

A competence is vital to content;  
 Much wealth is corpulence, if not disease;  
 Sick, or encumber'd is our happiness,  
 A competence is all we can enjoy.  
 O be content, where heav'n can give no more!  
 More, like a flash of water from a lock,  
 Quickens our spirit's movement for an hour;  
 But soon its force is spent, nor rise our joys  
 Above our native temper's common stream.  
 Hence disappointment lurks in every prize,  
 As bees in flow'rs, and stings us with success.



## MOON'S PHASES.

	D.	H.	M.	
Full Moon,	2	9	38	M.
Third Quarter,	9	2	45	M.
New Moon,	17	3	15	M.
First Quarter,	25	1	52	M.
Full Moon,	31	5	9	E.

Sun on Meridian.	H.	M.	S.
Days.	1	11	56
	5	11	56
	9	11	56
	13	11	56
	17	11	56
	21	11	56
	25	11	56
	29	11	57

D.	D.	Various Phenomena.	☾ rises H. M.	☾ sets. H. M.	Day's length	☾ dec. N.	☾ pla.	☾ Sets. H. M.	☾ South. H. M.
1	4	Sts. Philip and James.	5 3	6 51	13 48	15 15	☾	3 59	11 27
2	5	☾ in perigee. <i>Spring</i>	5 2	6 52	13 50	15 33	☾	rises.	morn.
3	6	Arcturus south 11 20.	5 1	6 53	13 52	15 51	29	8 39	0 28
4	7	☾ runs low. ☾ ☽.	5 0	6 54	13 54	16 8	1	9 46	1 32
5	F	☾'s greatest elongation.	4 59	6 55	13 56	16 25	29	10 43	2 35
6	2	<i>advances.</i>	4 58	6 56	13 58	16 42	☾	11 31	3 36
7	3	☾ sets 10 48.	4 56	6 57	14 0	16 59	27	morn.	4 33
8	4	Amer. Tract Society Anni.	4 55	6 58	14 2	17 15	☾	0 11	5 26
9	5	Amer. Bible Society Anni.	4 54	6 59	14 4	17 31	24	0 45	6 15
10	6	<i>Plant maize.</i>	4 53	7 0	14 6	17 47	☾	1 15	7 1
11	7	Spica ☾ south 9 57.	4 52	7 0	14 8	18 2	19	1 43	7 45
12	F	Rogation Sunday.	4 51	7 1	14 10	18 17	☾	2 10	8 27
13	2	Arcturus south 10 41.	4 50	7 2	14 12	18 32	14	2 37	9 10
14	3	☾'s greatest elongation.	4 49	7 3	14 14	18 46	25	3 5	9 53
15	4	<i>Quite cool.</i>	4 49	7 4	14 16	19 0	☾	3 35	10 37
16	5	Ascension. ☾ in apogee.	4 48	7 5	14 17	19 14	19	4 9	11 23
17	6	☽ stationary. ☾ stationary.	4 47	7 6	14 19	19 28	☾	sets.	ev. 10
18	7	☾ runs high. ☾ ☽.	4 46	7 7	14 21	19 41	13	8 32	0 59
19	F	Sunday after Ascension.	4 45	7 8	14 22	19 54	25	9 19	1 48
20	2	☽ enters ☾.	4 44	7 8	14 24	20 6	☾	10 2	2 38
21	3	☾ sets 10 47.	4 44	7 9	14 26	20 18	19	10 41	3 26
22	4	<i>Unfavorable</i>	4 43	7 10	14 27	20 30	☾	11 16	4 14
23	5	Arcturus south 10 1.	4 42	7 11	14 29	20 42	14	11 47	5 1
24	6	Queen Victoria born 1819.	4 42	7 12	14 30	20 53	27	morn.	5 48
25	7	Spica ☾ south 9 2.	4 41	7 13	14 32	21 4	☾	0 18	6 35
26	F	Whit-Sunday.	4 40	7 13	14 33	21 14	24	0 48	7 24
27	2	<i>weather.</i>	4 40	7 14	14 34	21 24	☾	1 19	8 15
28	3	Inferior ☽ ☾ ☽.	4 39	7 15	14 35	21 34	22	1 52	9 9
29	4	☽ rises 1 33.	4 39	7 16	14 37	21 43	☾	2 30	10 7
30	5	Alex. Pope died 1744.	4 38	7 16	14 38	21 52	22	3 14	11 9
31	6	☾ in perigee. ☾ ☽.	4 38	7 17	14 39	22 0	1	rises	morn.

The rich man who denies it proudly feigns,  
Nor knows the wise are privy to the lie.  
Much learning shows how little mortals know;  
Much wealth, how little worldlings can enjoy:  
At best, it babies us with endless toys,  
And keeps us children till we drop to dust.  
As monkeys at a mirror stand amazed,  
They fail to find what they so plainly see;  
Thus men, in shining riches, see the face  
Of happiness, nor know it is a shade,  
But gaze, and touch, and peep, and peep again,  
And wish, and wonder it is absent still.

MOON'S PHASES.																
			D. H. M.		Sun on Meridian.		H. M. S.									
Third Quarter,			7	2	51	E.	1	11	57	34						
New Moon,			15	6	48	E.	5	11	58	13						
First Quarter,			23	9	46	M.	9	11	58	57						
Full Moon,			30	0	39	M.	13	11	59	46						
							17	Ev.	0	37						
							21		0	1	29					
							25		0	2	20					
							29		0	3	9					
							Days.	1	5	9	13	17	21	25	29	
D.	D.	Various Phenomena.	☉	☉	Day's length	☉'s	☉'s	pla.	Rises.	South						
M.	W		H.M.	H.M.		°	'		H. M.	H. M.						
1	7	☉ runs low.	Cool	4	38	7	18	14	40	22	8	1	8	27	0	14
2	F	Trinity Sunday.	for	4	37	7	18	14	41	22	16	V	9	20	1	17
3	2	☉ sets 10 32.	the	4	37	7	19	14	42	22	24	22	10	5	2	18
4	3	time of year.		4	37	7	20	14	43	22	31	≈	10	43	3	15
5	4	Dr. Worcester died 1821.		4	36	7	20	14	44	22	37	20	11	16	4	8
6	5	Arcturus south 9 6.		4	36	7	21	14	45	22	43	☾	11	45	4	56
7	6	Look for		4	36	7	21	14	46	22	49	16	morn.	5	41	
8	7	☉ rises 10 29.		4	36	7	22	14	46	22	54	28	0	13	6	25
9	F	☉ stationary.	rain.	4	35	7	23	14	47	22	59	☉	0	40	7	8
10	2	Antares south 11 2.		4	35	7	23	14	48	23	4	22	1	8	7	51
11	3	St. Barnabas.		4	35	7	24	14	48	23	8	☉	1	37	8	35
12	4	☉ in apogee.	More	4	35	7	24	14	49	23	12	16	2	10	9	20
13	5	Pallas south 11 2.		4	35	7	25	14	49	23	15	28	2	47	10	7
14	6	☉ ☽.	pleasant.	4	35	7	25	14	50	23	18	☐	3	28	10	55
15	7	☉ runs high.		4	35	7	25	14	50	23	21	22	sets.	11	45	
16	F	☉ at greatest brilliancy.		4	35	7	26	14	50	23	23	☽	8	2	ev.	35
17	2	John Wesley born 1703.		4	35	7	26	14	51	23	25	16	8	42	1	24
18	3	Perhaps		4	35	7	26	14	51	23	26	28	9	18	2	12
19	4	Waterloo battle 1815.		4	35	7	27	14	51	23	27	☾	9	51	3	0
20	5	thunder showers.		4	36	7	27	14	51	23	27	24	10	21	3	46
21	6	☉ enters ☽.		4	36	7	27	14	51	23	27	☾	10	50	4	32
22	7	☉'s greatest elongation.		4	36	7	27	14	51	23	27	20	11	20	5	19
23	F	☐ ☉ ☽.	Warm.	4	36	7	27	14	51	23	26	☽	11	51	6	8
24	2	St. John Baptist.		4	37	7	27	14	51	23	25	17	morn.	6	59	
25	3	Antares south 10 3.		4	37	7	28	14	51	23	24	☾	0	26	7	53
26	4	☉ sets 9 26.		4	37	7	28	14	50	23	22	16	1	5	8	52
27	5	☐ ☉ ☽.	More	4	38	7	28	14	50	23	19	1	1	52	9	53
28	6	☉ runs low. ☉ in per. ☉ ☽.	rain.	4	38	7	28	14	50	23	16	16	2	47	10	57
29	7	St. Peter.		4	38	7	28	14	49	23	13	V	3	50	11	59
30	F	☉ stationary.		4	39	7	28	14	49	23	10	15	rises.	morn.		

In a free country there is much complaint with little suffering—in a despotism there is much suffering and little complaint.

Truth may be often blamed but never shamed.

Deliberate slowly, execute promptly.

Idleness brings forward and nourishes many bad passions.

We must stand or fall by our own conduct and character.

To live soberly, righteously, and piously, comprehends the whole of our duty.

When thy friend is calumniated, openly and boldly espouse his cause.

Benefits should be long and gratefully remembered.

If the mind sow not corn, it will plant thistles.

They who raise envy, will easily incur censure.

Labor gives a true relish to pleasure.

1844.

MOON'S PHASES.										Sun on Meridian.		H. M. S.	
										H. M.		S.	
										Days.			
Third Quarter,										7	5	12	M.
New Moon,										15	8	45	M.
First Quarter,										22	3	35	E.
Full Moon,										29	8	55	M.

D. M.	D. W.	Various Phenomena.	☉ rises H. M.	☉ sets. H. M.	Day's length	☉ dec. N	☉'s pla.	☉ Rises. H. M.	☉ South. H. M.
1	2	Heat increases.	4 39	7 27	14 48	23 6	☾	8 37	0 59
2	3	Visitation of B. V. M. ☉ in	4 40	7 27	14 47	23 1	☾	9 13	1 55
3	4	Look [apogee.	4 40	7 27	14 47	22 56	☾	9 45	2 46
4	5	Independence.	4 41	7 27	14 46	22 51	☾	10 14	3 34
5	6	Antares south 9 23.	4 41	7 27	14 45	22 45	☾	10 42	4 20
6	7	for showers.	4 42	7 27	14 45	22 39	☾	11 10	5 4
7	F	5th Sunday after Trinity.	4 43	7 26	14 44	22 33	☾	11 39	5 47
8	2	☾ sets 8 25.	4 43	7 26	14 43	22 26	☾	morn.	6 31
9	3	Look for	4 44	7 26	14 42	22 19	☾	0 10	7 16
10	4	☉ in apogee.	4 44	7 25	14 41	22 11	☾	0 46	8 3
11	5	☉ stationary. more	4 45	7 25	14 40	22 3	☾	1 25	8 50
12	6	☉ runs high. ☉ ☽.	4 46	7 24	14 39	21 55	☾	2 10	9 40
13	7	thunder showers.	4 46	7 24	14 37	21 26	☾	3 0	10 29
14	F	French Revol. com. 1789.	4 47	7 23	14 36	21 37	☾	3 55	11 19
15	2	Vega south 10 55.	4 48	7 23	14 35	21 28	☾	sets.	ev. 9
16	3	More rain.	4 49	7 22	14 34	21 18	☾	7 53	0 57
17	4	Eldridge Gerry born 1739.	4 49	7 22	14 32	21 8	☾	8 25	1 44
18	5	☽ south 0 44.	4 50	7 21	14 31	20 57	☾	8 55	2 31
19	6	☽ rises 10 21.	4 51	7 20	14 29	20 46	☾	9 24	3 18
20	7	Quite	4 52	7 20	14 28	20 35	☾	9 55	4 6
21	F	Superior ☉ ☽ ☽.	4 53	7 19	14 27	20 23	☾	10 27	4 55
22	2	☽ enters ☽. hot.	4 53	7 18	14 25	20 11	☾	11 4	5 47
23	3	Inferior ☉ ☽ ☽.	4 54	7 18	14 23	19 59	☾	11 47	6 43
24	4	☽ stationary.	4 55	7 17	14 22	19 46	☾	morn.	7 41
25	5	St. James. ☽ ☽.	4 56	7 16	14 20	19 34	☾	0 36	8 42
26	6	☉ r. low. ☉ in per. ☽ ☽ ☽	4 57	7 15	14 18	19 20	☾	1 34	9 43
27	7	Now sow turnips.	4 58	7 14	14 17	19 7	☾	2 39	10 43
28	F	8th Sunday after Trinity.	4 58	7 13	14 15	18 53	☾	3 49	11 40
29	2	☽ rises 9 42.	4 59	7 12	14 13	18 39	☾	rises.	morn.
30	3	William Penn died 1718.	5 0	7 11	14 11	18 24	☾	7 43	0 34
31	4	☽'s rise 11 32.	5 1	7 10	14 9	18 9	☾	8 13	1 24

Temperance is the strength of the mind,  
 No man need despair of being happy.  
 There is no happiness on earth exceeding that of a reciprocal satisfaction  
 in a conjugal state.  
 Revenge is the pleasure of a little mind.  
 We cannot love those whom we do not respect.  
 Every braggart is a coward.  
 How sharper than a serpent's tooth it is, to have a thankless child.  
 The purest treasure is spotless reputation.  
 We can carry nothing out of the world, but a good or bad conscience.  
 Never take it for granted, that a man will do his duty because he ought  
 to do it.  
 Let every man be the champion of right

1844.

Days.	Sun on Meridian.		
	H.	M.	S.
1	0	5	59
5	0	5	39
9	0	5	9
13	0	4	31
17	0	3	44
21	0	2	49
25	0	1	46
29	0	0	37

D. M.	D. W	Various Phenomena.	risers H. M.	sets. H. M.	Day's length	dec. N °	's pla.	Rises. H. M.	South H. M.	
1	5	Lammas day. <i>Very</i>	5	27	9	14	8	17 54	8 42	2 11
2	6	7 *'s rise 11 24.	5	37	8	14	6	17 39	9 10	2 57
3	7	Burr's trial commen. 1807.	5	47	7	14	4	17 23	9 40	3 41
4	F	♂ ☉ ♂. <i>hot.</i>	5	57	6	14	2	17 7	10 11	4 26
5	2	Vega south 9 33.	5	57	5	14	0	16 51	10 45	5 11
6	3	Transfiguration.	5	67	4	13	58	16 34	11 23	5 57
7	4	☿ in apogee.	5	77	3	13	56	16 17	☿	morn. 6 44
8	5	☿ runs high. ☿ ☽.	5	87	2	13	54	16 0	0 5	7 33
9	6	<i>Look for rain.</i>	5	97	1	13	52	15 48	0 53	8 22
10	7	St. Lawrence.	5	106	59	13	49	15 25	1 46	9 12
11	F	10th Sunday after Trinity.	5	116	58	13	47	15 8	2 43	10 2
12	2	♂ south 10 54.	5	126	57	13	45	14 50	3 43	10 51
13	3	♀ stationary.	5	136	56	13	43	14 31	4 46	11 39
14	4	♀ south 2 43.	5	146	54	13	41	14 13	sets.	ev. 27
15	5	<i>More showers.</i>	5	156	53	13	39	13 54	7 27	1 15
16	6	Choctaw mission est. 1818.	5	156	52	13	36	13 35	7 58	2 3
17	7	Altair south 9 57.	5	166	50	13	34	13 16	8 31	3 53
18	F	11th Sunday after Trinity.	5	176	49	13	32	12 56	9 7	3 44
19	2	7 *'s rise 10 17. <i>Look</i>	5	186	48	13	30	12 37	9 47	4 39
20	3	<i>at the thermometer.</i>	5	196	46	13	27	12 17	10 34	5 35
21	4	☿ in perigee. ☿ ☽.	5	206	45	13	25	11 57	11 28	6 34
22	5	☿ enters ♍. ☿ runs low.	5	216	44	13	23	11 37	morn.	7 34
23	6	Altair south 9 33.	5	226	42	13	20	11 16	0 28	8 33
24	7	St. Bartholomew.	5	236	41	13	18	10 56	1 34	9 30
25	F	12th Sunday after Trinity.	5	246	39	13	16	10 35	2 43	10 23
26	2	<i>Frequent</i>	5	256	38	13	13	10 14	3 51	11 14
27	3	♀ south 1 48.	5	256	36	13	11	9 53	4 58	morn.
28	4	St. Augustine.	5	266	35	13	8	9 32	rises.	0 2
29	5	St. John Baptist beheaded.	5	276	33	13	6	9 11	7 11	0 49
30	6	<i>showers.</i>	5	286	32	13	4	8 49	7 40	1 34
31	7	7 *'s rise 9 30.	5	296	30	13	1	8 27	8 10	2 19

If a man begin a fool, he is not obliged to persevere.  
Men often attribute their hardships to the misconduct of their rulers.  
Trust women who trust not men.  
Set not public opinion at defiance.  
Modesty is the strongest defence of the heart.  
Suspicion is always worse than fact.  
Science has no enemy but ignorance.  
Truth, however bitter, does the mind good.  
Our best instruction is gained from our own thoughts.  
Gambling debases the mind.  
In factions the most ignorant are always the most violent.  
Duplicity is the resource of a coward.  
True politeness springs from the heart.

## MOON'S PHASES.

	D.	H.	M.	E.
Third Quarter,	4	4	5	E.
New Moon,	12	7	38	M.
First Quarter,	19	2	14	M.
Full Moon,	26	7	35	M.

Sun on Meridian.	H.	M.	S.
Days.	1	11	59
	41	24	3
	11	57	40
	13	11	55
	16	11	54
	17	11	52
	21	11	51
	25	11	50
	29	11	50

D.	D.	Various Phenomena.	rises H. M.	sets. H. M.	Day's length	dec. N.	pla.	Rises. H. M.	South. H. M.
1	F	♂'s greatest elongation.	5 30	6 29	12 59	8 6	♂	8 43	3 4
2	2	London burnt 1666, O. S.	5 31	6 27	12 56	4 44	17	9 20	3 50
3	3	<i>Very warm.</i>	5 32	6 26	12 54	7 22	29	10 1	4 37
4	4	♂ in apogee. ♂ ♀.	5 33	6 24	12 51	6 59	II	10 46	5 25
5	5	♂ runs high.	5 34	6 23	12 49	6 37	22	11 36	6 14
6	6	La Fayette born 1757.	5 34	6 21	12 47	6 15	♂	morn.	7 3
7	7	Hannah Moore died 1833.	5 35	6 19	12 44	5 52	17	0 31	7 52
8	F	Nativity of B. V. Mary.	5 36	6 18	12 42	5 30	29	1 30	8 41
9	2	<i>Look for</i>	5 37	6 16	12 39	5 7	♂	2 31	9 30
10	3	Erie battle 1813.	5 38	6 15	12 37	4 44	25	3 35	10 18
11	4	Champlain battle 1814.	5 39	6 13	12 34	4 21	17	4 40	11 6
12	5	<i>rain.</i>	5 40	6 12	12 32	3 58	22	sets.	11 55
13	6	♂ south 8 41.	5 41	6 10	12 29	3 35	♂	6 31	ev. 46
14	7	Moscow burnt 1812.	5 42	6 8	12 27	3 12	21	7 7	1 38
15	F	♀ stationary. ♂ in perigee.	5 43	6 7	12 24	2 49	11	7 47	2 33
16	2	Fomalhaut south 11 4.	5 43	6 5	12 22	2 26	20	8 32	3 30
17	3	♂ Ω. <i>Warm</i>	5 44	6 4	12 19	2 3	1	9 25	4 29
18	4	♂ runs low. <i>days</i>	5 45	6 2	12 17	1 39	18	10 23	5 29
19	5	<i>continue.</i>	5 46	6 0	12 14	1 16	V	11 27	6 28
20	6	♀ rises 2 5.	5 47	5 59	12 12	0 53	16	morn.	7 24
21	7	St. Matthew. ♂ ♀.	5 48	5 57	12 9	0 29	30	0 34	8 18
22	F	♂ enters ♄.	5 49	5 55	12 6	N. 6	♂	1 41	9 8
23	2	♂ south 8 1.	5 50	5 54	12 4	S. 17	27	2 47	9 56
24	3	♀ rises 2 6.	5 51	5 52	12 1	0 41	♂	3 51	10 43
25	4	<i>Cloudy and</i>	5 52	5 51	11 59	1 4	23	4 54	11 28
26	5	St. Cyprian. <i>perhaps</i>	5 53	5 49	11 56	1 28	♂	rises.	morn.
27	6	♂ ♀. <i>rain.</i>	5 54	5 47	11 54	1 51	19	6 10	0 13
28	7	Inferior ♂ ♀.	5 55	5 46	11 51	2 14	♂	6 43	0 58
29	F	St. Michael.	5 56	5 44	11 49	2 38	13	7 18	1 44
30	2	St. Jerome. <i>Cool.</i>	5 57	5 43	11 46	3 1	25	7 57	2 31

MARRIAGE is, of all human actions, the one in which society is the most interested.

Every house should have a garden as a remembrancer of Paradise.

Never seek friendship with one who is not better than thyself.

Never do an act of which you doubt the justice.

Promote not an unworthy man; it disgraces humanity.

Happy is that people, whose rulers rule in the fear of God.

Happy is that country, whose public men are gentlemen.

Ask not that of another which thou would'st deny to him.

Remember the past, consider the present, provide for the future.

Attend sedulously, question clearly, answer coolly, and cease when you have nothing to say.

A flatterer is a shadow of a fool.

## MOON'S PHASES.

	D.	H.	M.
Third Quarter,	4	10	51 M.
New Moon,	11	5	46 E.
First Quarter,	18	9	38 M.
Full Moon,	25	11	27 E.

Sua on Meridian. Days.	H. M. S.		H. M. S.		H. M. S.		H. M. S.		H. M. S.		H. M. S.	
	H. M. S.		H. M. S.		H. M. S.		H. M. S.		H. M. S.		H. M. S.	
1	11	49	30	5	11	48	17	9	11	47	10	13
5	11	48	17	13	11	46	11	17	11	45	21	21
9	11	47	10	21	11	44	39	25	11	44	8	29
13	11	46	11	25	11	44	8	29	11	43	49	

D.	D.	Various Phenomena.	rises	sets.	Day's	dec.S.	pla.	Rises.	South
M.	W.		H.M.	H.M.	length			H. M.	H. M.
1	3	☾ in apogee. ☾ ☽.	5 57	5 41	11 43	3 24	Π	8 41	3 18
2	4	☽'s g. elong. ☾ runs high.	5 58	5 39	11 41	3 48	18	9 29	4 7
3	5	☾ south 7 21.	5 59	5 38	11 38	4 11	30	10 21	4 55
4	6	☾ stationary. <i>Look</i>	6 05	5 36	11 36	4 34	☾	11 17	5 44
5	7	<i>for</i>	6 15	5 35	11 33	4 57	24	morn.	6 32
6	F	☽ stationary. <i>rain.</i>	6 25	5 33	11 31	5 20	☾	0 16	7 20
7	2	☽ rises 2 15.	6 35	5 32	11 28	5 43	20	1 17	8 7
8	3	Fomalhaut south 9 38.	6 45	5 30	11 26	6 6	☾	2 21	8 55
9	4	St. Denys <i>Quite</i>	6 55	5 29	11 23	6 29	17	3 26	9 43
10	5	☾ south 10 30. <i>cool.</i>	6 65	5 27	11 21	6 52	☾	4 34	10 33
11	6	Bahamas discovered 1492.	6 75	5 26	11 18	7 15	15	5 44	11 25
12	7	*'s south 2 14.	6 85	5 24	11 16	7 37	30	sets.	ev. 21
13	F	☽'s gr. elong. ☾ in perigee.	6 95	5 23	11 13	8 0	☾	6 26	1 19
14	2	☾ ☽. <i>Perhaps</i>	6 105	5 21	11 11	8 22	30	7 18	2 19
15	3	☾ runs low. <i>frost.</i>	6 115	5 20	11 8	8 44	1	8 16	3 21
16	4	☾ south 10 31.	6 125	5 18	11 6	9 6	29	9 20	4 21
17	5	Burgoyne surrendered 1777.	6 135	5 17	11 3	9 28	☾	10 27	5 20
18	6	St. Luke. <i>Rain.</i>	6 145	5 15	11 1	9 50	27	11 34	6 14
19	7	Cornwallis surrendered 1781	6 155	5 14	10 59	10 12	☾	morn.	7 6
20	F	20th Sunday after Trinity.	6 165	5 13	10 56	10 33	24	0 40	7 54
21	2	☽ rises 2 31.	6 185	5 11	10 54	10 55	☾	1 44	8 40
22	3	<i>Quite cold</i>	6 195	5 10	10 51	11 16	20	2 46	9 25
23	4	☽ enters ☾. <i>winds.</i>	6 205	5 9	10 49	11 37	☾	3 47	10 9
24	5	☾ south 9 30. ☽ ☾.	6 215	5 7	10 46	11 58	15	4 47	10 54
25	6	☾ sets 3 21.	6 225	5 6	10 44	12 19	27	5 47	11 39
26	7	<i>Harder frost.</i>	6 235	5 5	10 42	12 39	☾	rises.	morn.
27	F	21st Sunday after Trinity.	6 245	5 3	10 39	13 0	21	5 55	0 26
28	2	Sts. Simon and Jude.	6 255	5 2	10 37	13 20	☾	6 37	1 13
29	3	☾ in apogee. ☾ runs high.	6 265	5 1	10 35	13 40	15	7 23	2 1
30	4	John Adams born 1735.	6 275	0 10	10 32	13 59	27	8 14	2 50
31	5	*'s south 1 0.	6 284	59	10 30	14 19	☾	9 8	3 38

**A LESSON FOR SCOLDING WIVES.**—"And I dare say you have scolded your wife often, Newman," said I, one day, while sitting by his fire-side. Old Newman looked down, and his wife took up the reply. "Never, to signify—and if he has, I have deserved it." "And I dare say, if the truth was known, you have scolded him as often," said I. "Nay," said the old woman, with a beauty of kindness which all the poetry in the world cannot excel: "how can a wife scold her good man, who has been hard at work for her and her little ones all the day? It may do for a *man* to be occasionally peevish and fretful, for it is he who must meet the crosses and disappointments of the world; and who should make him forget them but his own wife, for whom he braves and bears so much? And she had best for her own sake; for nobody can scold to a very great extent when the talking is all done on one side."

## MOON'S PHASES.

	D.	H.	M.
Third Quarter,	3	4	41 M.
New Moon,	10	3	58 M.
First Quarter,	16	7	53 E.
Full Moon,	24	6	4 E.

Sun on  
Meridian.  
H. M. S.  
Days.

1	11	43	43	2	11	44	33	16	13	22	43
5	11	43	46	9	11	44	33	17	11	45	16
13	11	44	33	17	11	45	16	21	11	46	13
25	11	47	22	29	11	48	43				

D.	D.	Various Phenomena.	☉ rises	☉ sets.	Days	☉ dec.	☉ S.	☉ pla.	☉ Rises.	☉ South.
M.	W.		H. M.	H. M.	length	°			H. M.	H. M.
1	6	All Saints. <i>High</i>	6 30	4 57	10 28	14 38	♊	10 5	4 26	
2	7	All Souls. <i>cold winds.</i>	6 31	4 56	10 26	14 57	♋	11 4	5 13	
3	F	22d Sunday after Trinity.	6 32	4 55	10 23	15 16	15	morn.	5 59	
4	2	7 *'s south 0 44.	6 33	4 54	10 21	15 34	28	0 4	6 45	
5	3	Gunpowder Plot, 1605.	6 34	4 53	10 19	15 53	♌	1 7	7 32	
6	4	☿ south 8 36.	6 35	4 52	10 17	16 10	25	2 12	8 20	
7	5	♂ south 9 2.	6 36	4 51	10 15	16 28	♍	3 19	9 10	
8	6	♂ sets 9 56.	6 37	4 50	10 13	16 46	23	4 30	10 3	
9	7	<i>Cold increases.</i>	6 39	4 49	10 10	17 3	♎	5 43	11 0	
10	F	Milton died 1674.	6 40	4 48	10 8	17 20	23	sets.	12 0	
11	2	☉ in perigee. ☉ Ω.	6 41	4 47	10 6	17 36	♏	6 0	ev. 64	
12	3	☉ runs low.	6 42	4 46	10 4	17 52	23	7 4	2 7	
13	4	Aldebaran south 0 57.	6 43	4 46	10 2	18 8	♐	8 13	3 9	
14	5	Charles Carroll died 1832.	6 44	4 45	10 0	18 24	23	9 23	4 7	
15	6	Superior ☉ ☉ ♀.	6 45	4 44	9 58	18 39	♑	10 31	5 1	
16	7	<i>Quite cold.</i>	6 47	4 43	9 57	18 54	21	11 37	5 51	
17	F	24th Sunday after Trinity.	6 48	4 42	9 55	19 9	♒	morn.	6 39	
18	2	☉ rises 3 18.	6 49	4 42	9 53	19 23	17	0 40	7 24	
19	3	☿ stationary.	6 50	4 41	9 51	19 37	30	1 41	8 8	
20	4	☿ sets 1 34.	6 51	4 40	9 49	19 51	♓	2 41	8 52	
21	5	☉ enters ♄. <i>High</i>	6 52	4 40	9 48	20 4	24	3 40	9 37	
22	6	St. Cecilia. <i>cold</i>	6 53	4 39	9 46	20 17	♈	4 39	10 22	
23	7	St. Clement. <i>winds.</i>	6 54	4 39	9 44	20 29	18	5 36	11 9	
24	F	☉ Eclipsed, visible and total	6 55	4 38	9 43	20 41	30	rises.	11 57	
25	2	☉ in apogee.	6 57	4 38	9 41	20 53	♉	5 20	morn.	
26	3	☉ runs high. ♂ ♀ ♂.	6 58	4 37	9 40	21 4	24	6 9	0 46	
27	4	<i>Look for rain.</i>	6 59	4 37	9 38	21 15	♊	7 2	1 34	
28	5	Dense fog at London 1840.	7 0	4 37	9 37	21 26	17	7 58	2 22	
29	6	7 *'s south 11 2.	7 1	4 36	9 36	21 36	29	8 55	3 9	
30	7	St. Andrew.	7 2	4 36	9 34	21 46	♋	9 54	3 55	

Labor, industry, and virtue, go hand in hand. Idleness and leisure, lead to weakness, immorality, and vice. Down with all aristocracy—all nobility—save the nobility of true virtue and honest industry. Toil, either of the brain, of the heart, or the head is the only true manhood, the only true nobility.

Good sense should be the test of all rules, both ancient and modern—whatever is incompatible with good sense is false.

By observing of truth, you will command esteem, as well as secure peace.

A person may be great or rich by chance; but cannot be wise or good, without taking the pains for it.

Self-conceit, presumption, and obstinacy, blast the prospects of many a youth.

The man of order catches and arrests the hours as they fly.

## MOON'S PHASES.

	D.	H.	M.
Third Quarter,	2	8	30 E.
New Moon,	9	2	35 E.
First Quarter,	16	9	44 M.
Full Moon,	24	1	51 E.

Days.	Sun on Meridian.	
	H.	M. S.
1	11	49 28
5	11	51 5
9	11	52 50
13	11	54 43
17	11	56 40
21	11	58 39
25	Ev.	0 39
29	0	2 37

D.	M.	D.	W.	Various Phenomena.	risers H.M.	sets. H.M.	Day's length	's dec.S.	's pla.	's Rises. H. M.	's South H. M.
1	F			Advent Sunday.	7 3	4 36	9 33	21 55	Ω	10 54	4 40
2	2	7	*	*'s south 10 50.	7 4	4 36	9 32	22 4	♊	11 56	5 25
3	3			<i>Cold winds</i>	7 5	4 36	9 31	22 12	20	morn.	6 11
4	4			Aldebaran south 11 31.	7 6	4 35	9 30	22 20	♎	1 0	6 58
5	5	♀		♀ rises 3 51.	7 7	4 35	9 29	22 28	17	2 7	7 48
6	6			Van Buren born 1782.	7 8	4 35	9 28	22 35	m	3 16	8 41
7	7			<i>prevail.</i>	7 8	4 35	9 27	22 42	16	4 28	9 38
8	F	2d		Sunday in Advent. ☉ Ω.	7 9	4 35	9 26	22 48	↑	5 41	10 40
9	2	☉		☉ in perigee. ☉ runs low.	7 10	4 35	9 25	22 54	16	sets.	11 44
10	3			<i>Perhaps</i>	7 11	4 35	9 25	22 59	♊	5 49	ev. 49
11	4	♊		stationary. <i>snow</i>	7 12	4 36	9 24	23 4	17	7 1	1 51
12	5	7	*	*'s south 10 11.	7 13	4 36	9 23	23 9	♊	8 13	2 49
13	6			<i>squalls.</i>	7 13	4 36	9 23	23 12	16	9 22	3 43
14	7			Washington died 1799.	7 14	4 36	9 22	23 16	30	10 29	4 33
15	F	3d		Sunday in Advent.	7 15	4 37	9 22	23 19	♋	11 33	5 20
16	2	☉		☉ ♋. <i>Perhaps</i>	7 15	4 37	9 21	23 22	26	morn.	6 6
17	3			Bolivar died 1830.	7 16	4 37	9 21	23 24	♀	0 34	6 50
18	4			Aldebaran south 10 36.	7 17	4 38	9 21	23 25	21	1 34	7 35
19	5	♋		♋ sets 11 44.	7 17	4 38	9 21	23 27	♋	2 33	8 20
20	6			<i>rain.</i>	7 18	4 38	9 21	23 27	15	3 30	9 6
21	7	☉		☉ enters ♊. St. Thomas.	7 18	4 39	9 21	23 27	27	4 26	9 54
22	F	☉		☉ in apogee. ☉ ♋.	7 19	4 39	9 21	23 27	♊	5 20	10 42
23	2	☉		☉ runs high. ☉ ♋.	7 19	4 40	9 21	23 27	21	6 11	11 30
24	3			<i>Cloudy and</i>	7 20	4 41	9 21	23 25	♊	rises.	morn.
25	4			Christmas.	7 20	4 41	9 21	23 24	14	5 52	0 19
26	5			St. Stephen.	7 20	4 42	9 21	23 22	26	6 49	1 7
27	6			St. John. <i>perhaps</i>	7 21	4 43	9 22	23 19	♋	7 48	1 53
28	7			Innocents. <i>rain.</i>	7 21	4 43	9 22	23 16	21	8 48	2 39
29	F	1st		Sunday after Christmas.	7 21	4 44	9 23	23 12	♋	9 48	3 24
30	2	☉		☉ in perigee.	7 22	4 45	9 23	23 8	16	10 50	4 8
31	3	♋		♋ sets 11 4.	7 22	4 46	9 24	23 4	29	11 53	4 54

How few can rescue opulence from want!  
 Who lives to nature rarely can be poor;  
 Who lives to fancy never can be rich.  
 Poor is the man in debt; the man of gold,  
 In debt to fortune, trembles at her power;  
 The man of reason smiles at her and death.  
 O what a patrimony this! A being  
 Of such inherent strength and majesty,  
 Not world's possess'd can raise it; worlds destroy'd  
 Can't injure it; which holds on its glorious course,  
 When thine, O Nature! ends; too blest to mourn  
 Creation's obsequies. What treasure this!  
 The monarch is a beggar to the man.



## TEXAS.

THIS country extends from the western boundary of the State of Louisiana, along the Gulf of Mexico, about 400 miles, and is estimated to contain 160,000 square miles. But the Texan revolutionists have undertaken, by act of their Congress, to add to Texas proper parts of the departments of Tamaulipas, Coahuila, Chihuahua, and Santa Fe; embracing all the Mexican territory east of the Rio Bravo, and making 140,000 square miles more. The whole, therefore, that is commonly *meant*, when we speak of Texas, amounts to 300,000 square miles, being more than six times the extent of Pennsylvania, seven times that of New York, and forty times that of Massachusetts.

In the year 1819, the first grant of land in Texas was made to a citizen of the United States. It was made by the royal government.

In 1821, Mexico threw off the yoke of Spain, and became an independent republic.

In 1822, the first settlement was made by Americans, under the above-mentioned grant.

In 1823, Mexico made with Great Britain a treaty for the suppression of the slave-trade.

In 1824, Mexico passed a law prohibiting the introduction of slaves, and declaring them free as soon as they reached the Mexican soil.

In 1829, slavery was totally abolished throughout Mexico.

The Americans were allowed extraordinary privileges. Lands of great extent and fertility were freely given them. They were exempted from taxes, and from custom-house duties on all goods imported for their own use, for the space of ten years. In return, they were required to take an oath to support the constitution, and to observe the Catholic religion. By taking this oath, becoming the lawful proprietors of land, and residing in the province six months, they become Mexican citizens. That the settlers should be Roman Catholics, was made an express condition of every grant of land in Texas. No settler could complain of being deceived.

Received and treated with this unexampled kindness and generosity, the Americans immediately began to violate the laws of their benefactors. They smuggled, for the Indian and other trade, under pretence of importing for their own use; and they introduced slaves from the United States, Cuba, and Africa, without paying the slightest regard to the legal prohibition, and when the total extinction of slavery was finally decreed, they prepared to resist with force and arms the execution of the law.

In this posture of affairs, the slave States of the Union, with the federal executive at their head, began to conspire and plot for the separation of Texas from Mexico, and its annexation to the United States.

Two considerations, each calculated to operate powerfully upon men of the lawless habits and ungoverned passions, which generally characterize slaveholders, impelled them to this policy.

1. The acquisition of Texas would enlarge and perpetuate the American market for slaves; and thus encourage and extend indefinitely the business of slave breeding, which is a principal source of revenue in all the old slave States, and which reconciles two things generally found to be irreconcilable, viz.: pecuniary gain and personal profligacy. Lasciviousness usually empties men's pockets, under the slave-breeding system it fills them; for mulattoes usually bring higher prices than pure blacks.

2. It would create new slave States to balance the free, which will be formed in the North-west; and thus preserve the numerical equipoise of liberty and slavery in the Senate of the United States.

To a class of men, who, with few exceptions, are of worldly, ambitious, and sensual character, these must be controlling motives of action. In point of fact, the southern slaveholders have resorted to every sort of means to compass their darling object.

They offered large sums of money and urged exaggerated claims to induce Mexico to cede Texas. They encouraged the emigrants to resist the abolition of slavery. They organized a party, extending through every portion of this country, for stirring up rebellion and effecting a revolution in Texas.

The leader, Samuel Houston, the intimate friend of General Jackson, went to Texas for that purpose, and gave out to his friends, to the disaffected, and to adventurers, that he acted in conformity with the views of that high magistrate.

Enlistments and expeditions for the service of the insurgents were everywhere openly made and encouraged in the United States, without an attempt on the part of the Government to execute the law, which imposes a fine of \$1000 and imprisonment three years, for these offences.

At a critical period, Gen. Gaines was sent into Texas with an army, under pretense of restraining the hostility of Indians, but in reality to create an impression on the minds of the contending parties, that the United States, in case of need, would ultimately take part with Texas.

They repeatedly offered vast bribes to Mexican officers to betray their country, and become subservient to this great scheme of slaveholding aggrandizement.

While these things were going on, the warmest professions of friendship to Mexico were constantly made by the Executive of the United States.

By such means, was the separation of Texas from Mexico effected. It was done by intruders from the United States, a large portion of them *fugitives from justice*, and not at all by the legitimate and industrious settlers of Texas. They were opposed to the whole scheme, but were overborne and silenced by the calumnies, threats, intrigues, and violence of ruffians coming from afar, and organized for crime. It only remains to take the final step of attaching the province to this Union. Had it not been for the earnest and strenuous opposition of abolitionists, that would have been done before now. *There is great danger that it may still be done.* Southern statesmen, by the corrupting influences of slavery, by education and habit, become, as a general thing, thoroughly Machivellian in character and policy. They are so secret and subtle in management, and so unscrupulous as to means, that there is no safety for philanthropists and freemen in this contest, except in an ever-wakeful vigilance and unwearied opposition. *The greatest danger is to be apprehended at the first session of the 28th Congress.* The private declarations and correspondence of slave-members at the last session, as well as other signs, indicated the determination to make a desperate and decisive effort at the assembling of a new Congress. Meantime, the Executive has taken care that at every possible point of contact with Mexico, this republic (having but a handful of slaveholders in comparison with her freemen) should be represented *by slaveholders only*. The commander of every vessel belonging to our Pacific squadron is from a

slave State. *Com. Jones*, who committed the outrage in California (a preliminary step in the slavemongers' scheme of seizing that vast province), and who now, nearly a year after that misdemeanor, is still in command of that squadron, is a Virginian and a slaveholder. *General Gaines*, so well known for his *manœuvres* on and *beyond* the Texan frontier, in 1836, is now in command on the entire Mexican line. He officially avows that he will regard *no* line. He, too, is a Virginian and a slaveholder. The Commander-in-Chief of our army, is a Virginian. *Mr. Upshur*, who, as Secretary of the Navy, gave Jones his orders, and has encouraged American emigration to *California*, and *directed its harbors to be surveyed*, and who is in the habit of declaring with oaths that "we must and will have Texas," is a Virginian, a slaveholder, and probably a slave-breeder. *Henry A. Wise*, a man of decided influence with the present Cabinet, is from the same spot; the Old Eastern shore of Virginia, the hot-bed of slavery." President Tyler is from the same district. He is one of that numerous class of Virginia slaveholders, who has long ceased to reap from his barren acres any crop except "*the vigin-tial*;"\* a crop flourishing only in moral decay and degradation. We have no doubt that each of these individuals, whose slightest action now affects the destinies of the country, *considers the fortunes of himself, his family, and his State, to depend on the annexation of Texas as a slave market and as material for slave States.*

Let us then be up and doing! Let MEMORIALS AGAINST THE ANNEXATION OF TEXAS FLOOD THE CAPITOL! Representatives and Senators may spurn them, but they will not dare to disregard them. Let us not rely on foreign aid. It is true that British abolitionists are aroused to a sense of the vast importance of this subject; but they must depend upon us to give them information and warning. The responsibility of American abolitionists is therefore not divided, though their strength is doubled. Let them be vigilant and faithful, for the enemy is cunning and powerful.

### A GENEROUS OFFER.

*Tom and Esau*, two slaves of Samuel Houston, President of Texas, ran away, and got safely into Mexico. Tom wrote his master from Matamoras, that if he was out of funds, he would send him some.

### MUNROE EDWARDS' SLAVES.

This notorious individual is the owner of a considerable number of slaves in Texas. He got trusted in Havana, for a cargo of 100, sold part of them in Texas, and the rest are now let out for his benefit, at fifteen or twenty dollars a month, Texan currency. The Spanish dealers are waiting for Munroe to pay!

### A TEXAN'S BAGGAGE.

Case of pistols, bowie knife, and a pack of cards. This is a Texan proverb.

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\* This term, meaning a twenty years' crop, was first used in the Legislature of Virginia. It is applied only to a crop of human beings.

## UNITED STATES' OFFICIALS.

Lewis Tappan says that during his late visit to England, the venerable Clarkson told him that he possessed full proof that the United States Consul, at Kingston, Jamaica, was in the habit of sending to the United States fabricated and false information concerning the working of emancipation in the British West Indies. Look out for his paragraphs.

## FREE AND SLAVE STATES.

## DIVISION OF BURDENS AND PRIVILEGES.

There are but 250,000 slaveholders in the United States, and they rule all the laborers, north and south. It will be seen by the following tables that the FREE STATES have borne nearly all the burdens, and the SLAVE STATES have received nearly all the loaves and fishes.

*Population of the States in 1790.*

TABLE I.

<i>Free States.</i>		<i>Slave States.</i>	
N. H.	141,885	Del.	59,094
Vt.	85,539	Md.	319,728
Mass.	378,787	Va.	747,610
R. I.	68,825	N. C.	393,951
Conn.	237,946	S. C.	249,073
N. Y.	340,120	Ga.	82,548
N. J.	184,139		
Pa.	434,373		
			1,852,004
	1,871,614	Slaves,	641,481
Slaves,	40,370	Free p.	1,210,523
Free pop.	1,831,244		

furnished by the respective States during the Revolutionary war.

<i>Slave States.</i>	<i>Cont.</i>	<i>Militia.</i>	<i>Total.</i>
Delaware,	2,317	417	2,693
Maryland,	13,912	4,127	18,039
Virginia,	26,688	5,620	32,286
N. Carolina,	7,263	none	7,263
S. Carolina,	6,426	none	6,426
Georgia,	2,669	none	2,669
			69,288
<i>States now free.</i>	<i>Cont.</i>	<i>Militia.</i>	<i>Total.</i>
N. Hampshire,	12,496	1,993	14,489
Massachusetts,	68,007	15,155	83,162
Rhode Island,	5,908	4,284	10,192
Connecticut,	32,039	7,792	39,831
New York,	18,331	3,304	21,635
New Jersey,	10,726	6,055	16,781
Pennsylvania,	26,608	7,357	32,955

TABLE 2.

Troops, continental and Militia,

Sum total, 219,055

TABLE 3.

This table shows the immense superiority of the free to the slave states, in point of population, Revolutionary exertions, intelligence and wealth.

	<i>South.</i>	<i>North.</i>
Free population in 1840,	4,682,788	9,652,240
Free population in 1790,	1,210,520	1,927,884
Troops in Revolution,	69,388	219,055
Newspapers and periodicals in 1840,	470	2,341
Printing Offices,	401	1,151
Binderies,	73	374
Agricultural products,	\$522,891,344	562,391,157
Manufacturing products,	83,935,742	334,639,690
Mines,	11,510,933	44,244,863
Fisheries,	1,519,198	10,070,725
Products of the forest,	4,849,168	12,677,905
Domestic commerce, capital invested,	142,784,513	248,087,910

TABLE 4.

This table shows how the offices of government have been divided between the free and slave States.

	S.	N.
Presidents,	6	4
Secretaries of State,	10	4
Judges of Supreme Court,	17	10
Attorney Generals,	12	5
Speakers House Rep.	20	9
Secretaries of War,	7	9
Post Master Generals,	4	7
Secretaries of the Navy,	6	8
“ Treasury,	4	11
Vice Presidents,	4	6
Presidents Senate,	50	11
Ministers and Charge d’Af.		
Great Britain,	8	6
France,	13	7
Spain,	11	6

Ministers and Charge.	S.	N.
Russia,	6	7
Portugal,	5	4
Sweden,	3	3
Prussia,	1	2
Austria,	1	1
Netherlands,	5	5
Ghent (to negotiate a treaty),	2	3
Turkey,	2	0
Belgium, Two Sicilies, and Sardinia, (by Tyler,)	3	0
Mexico,	5	1
Colombia,	4	1
Beunos Ayres,	2	1
Chile,	2	2
Brazil,	0	1
Tyler’s American Charge d’ Affaires,	4	0
Panama,	2	1
	219	135

The following table shows the comparative number of white persons over twenty years of age, who can neither read nor write:

Connecticut,	1 to every 568	Mississippi,	1	20
Vermont,	1	Delaware,	1	18
New Hampshire,	1	Indiana,	1	18
Massachusetts,	1	South Carolina,	1	17
Maine,	1	Illinois,	1	17
Michigan,	1	Missouri,	1	16
Rhode Island,	1	Alabama,	1	15
New Jersey,	1	Kentucky,	1	13½
New York,	1	Georgia,	1	13
Pennsylvania,	1	Virginia,	1	12½
Ohio,	1	Arkansas,	1	11½
Louisiana,	1	Tennessee,	1	11
Maryland,	1	North Carolina,	1	7

### CASSIUS M. CLAY.

This gentleman is entitled, as much perhaps as any one living, to the respect and admiration of the friends of freedom and humanity. In the midst of slavery and the menaces and violence of its mobs, and the coldness of its more prudent and more heartless supporters, Mr. Clay has fearlessly and nobly borne a true testimony against the iniquity of slavery and the slave-trade. He is said to be a nephew of Henry Clay, and one of the wealthiest men in Kentucky. Long may he live to apply his ample powers of doing good to so worthy and patriotic a purpose. At the late election in Kentucky, a desperate attempt was made to assassinate him. Although the immediate occasion was a political dispute at the hustings, there seems to be no doubt that the attempt was the result of a conspiracy to kill him, on account of his eloquent writings, speeches, and legislative efforts against slavery. Mr. Clay received a pistol ball in his bosom, which was arrested by striking the sheath of his bowie knife.

## CONCISE ANSWERS.

*Pro.* I object to the harsh language of abolitionists. I approve of the old maxim, that "honey catches more flies than vinegar."

*Anti.* The maxim is very true; and we leave it to those whose business it is to catch flies. If a man should seize your wife and sell her, or keep her for himself, as best suited his convenience; if he compelled you, year after year, to unrequited toil; if you saw your children bleeding under his lash, and knew that the law allowed him to kill them, provided it was done by "moderate correction;" how much honey should you think necessary to catch *that* fly?

*Pro.* Show me the plan of the abolitionists.

*Anti.* We intend to do our work as Paul did, by the "foolishness of preaching."

*Pro.* The slaves must be *fitted* for freedom, before they are emancipated.

*Anti.* That can never be done while they *are* slaves. Your proposition reminds me of the careful mother, who said her son should never go into the water, till he had learned to swim; so she made him dive off the bureau, and he broke his nose.

*Pro.* What do you talk to us at the North for?

*Anti.* Because the South could not sustain slavery without *our continual aid*; and this she acknowledges. *Because when public opinion is right at the North, the South cannot possibly withstand it.*

An Irishman once went to a shop to buy one spur. "Why do you ask for *one*?" said the shopman; they are always sold in pairs." "Where's the use?" inquired Patrick: "And sure if I make one side of the horse gallop, won't the other gallop too?"

*Pro.* The coloured and white race can never live together on equal terms; there is an instinctive antipathy between them; they won't mix any better than oil and water."

*Anti.* Take a census of colored complexions, the mulattoes, quadroons, &c., and then tell me what you think of oil and water.

*Pro.* But this plan of social equality is so dangerous. It will disorganize society. Give these blackies a good education, make lawyers and merchants of them, and the next thing we shall know, they'll be marrying our daughters.

*Anti.* I thought you said just now that there was such an instinctive antipathy, they wouldn't mix any better than oil and water?

*Pro.* The time hasn't come yet to agitate this question.

*Anti.* To such a remark, Angelina Grimké once replied, "If thou wert a slave, toiling in the fields of Carolina, I apprehend thou wouldst think the time had *fully* come."

*Pro.* You are not aware of the danger involved in this discussion. I beg of you to remember the women of the South with their infants in their arms.

*Anti.* I do remember the women of the South, with their infants in their arms; but I remember them *without regard to color.*

*Pro.* You do not realize what a horrible thing it would be to let the slaves loose upon their masters.

*Anti.* Did it ever occur to you that the masters have *always* been let loose upon the slaves? This has been literally true; for they make all the laws, without allowing the colored man the slightest voice in them.

*Pro.* The masters deserve pity rather than blame. Many of them would emancipate, if they could; but they cannot; the laws forbid it.

*Anti.* Who made the laws? Who sustains the laws? You forget that the *people* are the sovereign power in this country; and these slaveholders are themselves the people. Your plea reminds me of the little girl who told her mother she could not do the work she had been ordered, because she was tied. "Who tied you?" "*I tied myself.*"

### GEORGE LATIMER.

The hegira of George Latimer forms an epoch in the anti-slavery annals. He fled from "the happiness" of being a slave in Norfolk, Virginia. His master, James B. Gray, pursued and arrested him at Boston, on a charge of theft; but this being found unsustainable, he was detained and committed to Suffolk jail, on the simple order of Gray, as a *slave*. Various judicial proceedings and delays took place, in which a deep and daily increasing interest on the part of the people was manifested. An immense meeting took place at Faneuil Hall, and very full and excited meetings in the neighboring towns. From the spirit and resolutions of those meetings, it became apparent that Latimer could never be removed from Massachusetts as a slave. The sheriff of Suffolk, alarmed by the general indignation at the perversion of the power and the prisons of Massachusetts to the detention of a victim of kidnapping, gave orders to the deputy and jailor to discharge the prisoner. When he was on the point of doing so, Gray's attorney executed a deed of manumission in favor of Latimer, in consideration of \$400 paid him by a citizen of Boston. Gray had previously demanded \$800.

The case, however, did not end here. A petition, signed by 60,000 citizens, was presented to the Legislature of Massachusetts; and, in consequence thereof, an act passed for "the protection of personal liberty." By this act, all judges, justices of the peace, and officers of the commonwealth, are forbidden, under heavy penalties, to aid, or act in any manner, in the arrest, detention, or delivery of any person claimed as a fugitive slave.

A petition signed by nearly an equal number, praying that Massachusetts may be exempted from any part in the maintenance of slavery, and relieved from all connection with it, was forwarded to Washington. After repeated attempts of John Quincy Adams to present it to the House, it was at last silently given over to the Speaker, under a rule of the House, and was by him referred to the Committee on the Judiciary, with whom it remained at the close of the session; Mr. Barnard, the chairman, having been unable to assemble a quorum of the Committee for the purpose of considering it.

The case of *Somerset* is famous, as the first in which it was decided that a slave cannot by law exist on *Old England's* ground; that of Latimer will be equally famous, as the first in which it was decided that a slave *shall* not exist on *New England's* ground, *whether there be law for it or not*. We have been quibbling too long on laws which consign innocent men to a fate worse than death.

FROST BITTEN.—Spirits of turpentine, applied at once, is a cure for freezing.

## THE EAST INDIES.

The Governor General of India, in Council, passed the following Act for the Abolition of Slavery in the British Settlements of the East:

"Whereas in certain parts of the Straits' settlements, slavery has never had any legal existence, and in the other parts in which it is doubtful whether formerly it had such legal existence it is no longer warranted by custom, or the supposed rights connected therewith have been expressly abandoned:

"It is hereby declared and enacted, that in no parts of the Straits' settlements shall the status of slavery be recognised as; existing by law. And all courts and officers of law are hereby prohibited from enforcing any claims founded on any supposed rights of masters in regard to slaves within the settlements aforesaid, and are enjoined to afford protection to all persons against whom any supposed rights of slavery are attempted to be enforced."

This act was for some time understood in the United States to abolish slavery throughout British India; but in point of fact it extended only to Malacca, Singapore, Penang or Prince of Wales' Island, and Province Wellesley. It freed about 10,000 slaves.

Subsequently, on the 7th of April, 1843, the East India Directors, and the Gov. Gen. and Council of India, passed an act which has become law, whereby 10,000,000 of slaves were set free. The following is a copy:

"An Act for declaring and amending the law regarding the condition of slavery within the territories of the East India Company.

"1. It is hereby enacted and declared, that no public officer shall, in execution of any decree or order of court, or for the enforcement of any demand of rent or revenue, sell, or cause to be sold, any person, or the right to the compulsory labor or services of any person, on the ground that such person is in a state of slavery.

"2. And it is hereby declared and enacted, that no rights arising out of an alleged property in the person and services of another, as a slave, shall be enforced by any civil or criminal court or magistrate, within the territories of the East India Company.

"3. And it is hereby declared and enacted, that no person who may have acquired property by his own industry, or by the exercise of any calling, art, or profession, or by inheritance, assignment, gift or bequest, shall be dispossessed of such property, or prevented from taking possession thereof, on the ground that such person, or that the person from whom the property may have been derived, was a slave.

"4. And it is hereby enacted, that any Act which would be a penal offence if done to a free man, shall be equally an offence if done to any person on the pretext of his being in a condition of slavery."

By this last act slavery is legally abolished throughout British India.

In Ceylon, a colony of the Crown, slavery expired on the 31st of Dec., 1842; and 30,000 slaves found themselves changed into freemen on the 1st of January, 1843.

All the British laws against slavery and the slave-trade have been extended to Scinde, a country on the Indus, lately acquired by the British.

If these laws are faithfully executed, *slavery* is extinct in the whole of British India. So the advocates of slavery can no longer comfort themselves with the wickedness of Great Britain. Alas! where will they look for refuge or example?



## A KENTUCKY ABOLITIONIST.

[From the Louisville, Ky., Advertiser.]

"Mr. Thomasson, we understand, in his speech on Tuesday evening, again avowed his anti-slavery sentiments, and repelled, with scorn, any concealment of them. He even goes a step farther than we believed (reckless as he is,) he would dare to do before any enlightened community of slaveholders in the country. He stated, we are credibly informed, that at the time of the exciting agitation of the Missouri Question, he was opposed, on constitutional grounds, to her admission to the Union, and still condemns the policy and constitutionality of her reception into the confederacy. He continues to allege his unequivocal hostility to the admission of Texas among our sovereignties, with the stigma of slavery on her escutcheon—and in fine is about as thorough an Abolitionist in theory, as can be found outside of the LIBERATOR OFFICE, or the WORLD'S CONVENTION. If he isn't a pretty tea-pot for a Representative in Congress from Old Kentucky, WE ARE NO DEMOCRAT."

The man thus denounced was nevertheless elected; and is now one of the Representatives of Kentucky in the Congress of the United States. Honor for his noble independence, and true bravery, and large-heartedness! Honor to the people who appreciated and stood by him. While there is one such man in the republic, we will not despair of it.

Be noble! and the nobleness that lies  
In other men, sleeping, but never dead,  
Will rise in majesty to meet thine own.

## COLONIZATION SOCIETY.

The Colonization Society was organized Jan. 1. 1817, and has therefore been in existence a little over 26 years. This plan originated at the South, and was occasioned by several attempts at insurrection by the slaves, about the year 1800, and afterwards. The legislature of Virginia, at its sessions in 1800, 1802 and 1805, passed resolutions urging Congress to purchase some territory out of the limits of the United States, on which to colonize free persons of color, and slaves that might be emancipated for that purpose, and those who should "be dangerous to the public safety." It was not until after the formation of the Society that anything was said about its being the means of abolishing slavery, or of christianizing Africa. It was first got up by the slaveholders of the South, to remove the free negroes who were thought to be dangerous to the perpetuity of slavery; an appeal was then made to the anti-slavery and religious feeling of the North, that they might receive aid from that quarter in accomplishing their purposes. A delusion of this kind would also serve to quiet the sensitiveness of the North, and allay the anti-slavery feeling that has always existed there—a very important requisite for the continuance of slavery. This is a fair representation of the manner in which the spirit of slavery has deluded the North in all the questions that relate to its own support. The double-dealing of that system of iniquity is yet too little understood.

The number of emigrants sent to Liberia, since the formation of the Society, and its expenses for the same period, may be seen from the following table :

	Expenses.	No. of Emigrants.
1817 to 1820,	\$5,000 00	
1820 to 1823,	5,627 66	
1823	4,798 02	390
1824	4,379 89	
1825	10,125 85	
1826	14,789 24	
1827	13,295 84	797
1828	13,458 17	
1829	19,765 61	
1830	26,583 51	
1831	27,999 15	445
1832	40,365 08	791
1833	37,242 46	258
1834	35,556 10	14
1835	51,662 35	181
1836	38,157 16	243
1837	29,150 42	96
1838	29,117 29	—
1839	51,617 17	54
1840	62,526 91	160
1841	54,311 84	86
1842, to July,	10,790 67	200
Total	\$586,340 39	4034

To the above amount of expenses should be added \$130,000 received from the United States, and a debt of \$16,500, which will make the sum total of the expenses of the Society, \$732,840 39. From the whole number of emigrants should be deducted 300 recaptured Africans, which would leave 3704 free blacks and emancipated slaves, the Society has colonized at Liberia in twenty-three years, being an average of 168 a year.

The colony is composed of four principal settlements, viz., Monrovia, Bassa Cove, Greenville, and Maryland. The territory is about 300 miles in length, and from 10 to 40 miles in width.

The number of persons sent to Liberia by this Society each year has been less than the average increase of slaves every day. How absurd it is, then, to present the colonization scheme as a remedy for slavery! Ten times the number of slaves colonize themselves in Canada every year, at little or no expense whatever.

### THE BIBLE SOCIETY.

The statistics of this Society mention various grants of money, &c., to foreign societies and nations for the diffusion of the Scriptures, viz.: for the Hebrew Spanish Old Testament, \$7,000; for Madras, \$6,000; Sandwich Islands, \$5,500; Ceylon, \$4,000; Madeira, \$2,000; Russia and Finland, \$1,000; Northern India, \$1,000, &c. A donation has been made, also, "to print some of the gospels in the *Jubo* tongue, on the coast of *Africa*." But I do not perceive any account of Bibles or Testaments distributed amongst the millions of our *own slaves*.

Would the *Christians* of the South lynch the Society, if it dared to attend to heathen at home?

## JOHN QUINCY ADAMS.

*Extract from his letter in reply to an invitation to deliver an address at Bangor, Maine, on the 1st of August, 1843.*

How can we presume to share in the festivities and unite in the songs of triumph of the first of August? Have we emancipated *our* slaves? Have we mulcted ourselves in a hundred millions of dollars to persuade and prevail upon the man stealer to relinquish his grasp upon his prey? Have we encompassed sea and land and sounded the clarion of freedom to the four winds of heaven to break the chain of slavery in the four quarters of the earth? Has the unction of our eloquence moved the bowels of compassion of the Holy Pontiff of the Roman Catholic church, to issue his commands to his christian flock against slavery and the slave trade? Have *we* softened the heart of the fiery Musselman of Tunis, the follower of the war denouncing prophet of Mecca to proclaim liberty throughout his land? Are *we* carrying into Hindostan, the inexpressible blessings of emancipation? Are *we* bursting open the everlasting gates and overleaping the wall of China to introduce into that benighted empire in one concentrated sunbeam the light of civil and of christian Liberty? Oh no, my countrymen! No! Nothing of all this! Instead of all this, are *we* not suffering our own hands to be manacled and our own feet to be fettered with the chains of slavery? Is it not enough to be told that by a fraudulent perversion of language in the constitution of the United States we have falsified the constitution itself, by admitting into both the Legislative and Executive Departments of the Government an overwhelming representation of one species of *property* to the exclusion of all others, and that the odious property in slaves? Is it not enough that by this exclusive privilege of property representation, confined to one section of the country, an irresistible ascendancy in the action of the general Government has been secured not indeed to that section, but to an oligarchy of slaveholders in that section, and to the cruel oppression of the poor in that same section itself? Is it not enough that by the operation of this radical iniquity in the organization of the government, an immense disproportion of all offices from the highest to the lowest, civil, military, naval, executive and judicial, are held by slave holders? Have we not seen the sacred right of petition totally suppressed? Have we not seen for the last twenty years the constitution and solemn treaties with foreign nations trampled on by cruel oppression and lawless imprisonment of colored mariners in the Southern States, in cold blooded defiance of a solemn adjudication by a southern judge in the Circuit Court of the Union? And is this not enough? Have not the people of the free States been required to renounce for their own citizens the rights of Habeas Corpus and trial by jury, and to coerce that base surrender of the only practical security to all personal rights? Have not the slave breeders by State Legislation subjected to fine and imprisonment the citizens of the free States for merely coming within their jurisdiction? Have we not tamely submitted for years to the daily violation of the freedom of the Post Office and of the Press by a committee of seal breakers; and have we not seen a sworn Post Master General formally avow that though he could not license this cut-purse protection of the peculiar institutions, the perpetrators of this highway robbery must justify themselves by the plea of necessity? And has the pillory or the penitentiary been the reward of that Post Master General?—Have we not seen printing presses destroyed—Halls erected for the pro-

motion of human freedom levelled with the dust, and consumed by fire, and wanton, unprovoked murder perpetrated with impunity by slave mongers? Have we not witnessed human beings, men made in the likeness of God, and endowed with immortal souls, burnt at the stake, not for their offences but for their color? Are not the journals of our Senate disgraced by resolutions calling for *War* to indemnify the slave pirates of the Enterprise and the Creole for the self-emancipation of their slaves, and to inflict vengeance by a death of torture upon the heroic self-deliverance of Madison Washington? Have we not been fifteen years plotting rebellion against our neighbor Republic of Mexico for abolishing slavery throughout all her Provinces? Have we not aided and abetted one of her provinces in insurrection against her for that cause? And have we not invaded openly, and sword in hand another of her provinces, and all to effect her dismemberment, and to add ten more slave States to our Confederacy? Has the cry of war for the conquest of Mexico, for the expansion of re-instituted slavery, for the robbery of Priests and the plunder of religious establishments yet subsided? Have the pettifogging, hair-splitting, nonsensical and yet inflammatory bickerings about the right of search, pandering to the thirst for revenge in France, panting for war to prostrate the disputed title of her King,—has the sound of this war trumpet yet faded away upon our ears?

Has the supreme and unparalleled absurdity of stipulating by treaty to keep a squadron of eighty guns for five years without intermission upon the coast of Africa, to suppress the African slave trade, and at the same time denying at the point of the bayonet the right of that squadron to board or examine any slaver all but sinking under a cargo of victims, if she but hoist a foreign flag—has *this* diplomatic bone been yet picked clean? Or is our *indirect* participation in the African slave trade to be protected at whatever expense of blood or treasure? Is the Supreme Executive Chief of this Commonwealth, yet to speak not for himself, but for her whole people, and pledge *them* to shoulder their muskets and endorse their knapsacks against the fanatical non-resistant abolitionists, whenever the overseers may please to raise the bloody flag with the swindling watch-word of the UNION? Oh, my friends! I have not the heart to join in the festivity on the first of August, the *British* anniversary of disenthralled humanity, while all this and infinitely more than I could tell, but that I would spare the blushes of my country, weighs down my spirits, with the uncertainty, sinking into my grave as I am, whether she is doomed to be numbered among the first liberators, or the last oppressors of the race of immortal man.

## THE GOSPEL PREACHED TO SLAVES.

Frederic Douglass, the eloquent fugitive slave, sometimes mimics the preaching he heard while in bondage. He tells of a preacher, who called the attention of his slave hearers to the wonderful adaptation of things to their appropriate use, as manifested in the Creator's works.—“The white man,” said he, “has a soft and slender hand; but you, who are made to labor for him, have large and horny hands, that enable you to do his work.” The poor ignorant creatures had had no opportunity to learn that cessation from labor would make their hands likewise soft; and some of them went home, saying, “What a nice preacher that was!

Every word he spoke was true.—How kind it was of God to make our hands so hard! How they *would* blister, if they were as soft as the white man's."

Another story he tells is of a Methodist class leader, who tied up a slave woman, and flogged her till the blood streamed down her back; and when he had finished his brutal task, he quoted to her the text, "He that knoweth his master's will and doeth it not, shall be beaten with many stripes."

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### THE POST OFFICE.

D. L. Child, in one of his letters from Washington, says he has heard it stated, he knows not how truly, that at the South newspapers go by mail, postage free. The following from the Lowell Journal, it will be seen, confirms the statement by southern testimony.

"SOUTHERN POSTAGE.—Did you know that south of the Potomac, the people never pay a cent of postage on newspapers? Mr. Sevier, of Arkansas, said in the Senate, when the Post Office bill was under consideration, that the Southern people *would not put up with a postmaster who would attempt to make them pay postage on newspapers.*"

So here is another mode of picking Northern pockets for the slaveholders' benefit. The North, as official documents of the Post Office Department show, pays in postage much more than the whole cost of Mail transportation within her own bounds; while the South falls vastly short of paying the expense in hers. It is vastly convenient, no doubt, to be above the littleness of dealing in paltry coppers, like a Yankee pedlar, when the alternative is to pay a cent or pay nothing. But if the charge of postage on papers at the North is a just one; if so much money be longs of right to the Post Office Department, for so much service rendered, what better than systematic theft—on a small scale it is true—is the refusal to pay the price while receiving the service.

*Voice of Freedom.*

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### BEASTS OF BURDEN.

A gentleman from South Carolina once said to me, "I really pity you northern women. 'As I walked home from church yesterday, I heard one lady say to another, 'I want you to dine with me to-morrow; that is, if all my servants don't take it into their heads to go off before that time.' I thought to myself, how I would make the southern ladies laugh by repeating this remark. Our slaves would consider it a hard exchange to become New England house-keepers. Professor Dew said rightly, 'The women of the North are mere beasts of burden.'"

I did not enter into a prolonged argument. Under the influence of alarmed self-interest and strongly excited prejudice, the man was saying much that he knew to be untrue.

I told him so, with as much courtesy as possible; and quietly remarked, "I, for one, consider it more respectable, and more comfortable, to be a Beast of Burden than a Beast of Prey."

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STINGS.—Common blue clay wet is the very best application to cure the stings of insects.

## A RAILROAD INCIDENT IN WASHINGTON, D. C.

A few mornings since, about half past five o'clock, I went to the depôt in this city, to leave my letters for the North. While standing in the ticket office, a neat dressed young man, in the blue coat of a sailor, and with a frank, manly countenance, entered the office, and laid down his money for a ticket to Baltimore.

"Have you got your free papers?" said Mr. Stetinius, the master of the depôt, if that be his proper title.

"Papers! yes, to be sure!" and the tar pulled out his honorable discharge from the naval service of the United States, dated a few days before.

"That won't do," said the ticket sellet, in imperious tones, "you must have a magistrate's certificate that you are FREE."

"Free! why I always was, and it's only a few days, as you may see, since I was discharged from the Navy Yard at New York."

"No matter: you must go and get your pass."

"But I must be in New York to-night. It's now almost time to start, and what shall I do, if I can't find a magistrate?"

"Why, you can't go to Baltimore, that's all."

The poor fellow turned away with an indignant countenance, to go a mile to hunt up a sleepy justice to endorse his papers.

What was the matter? does the reader ask. That sailor was *not quite* so white as the bronzed ticket seller!

"They are not so careful about those who are going South," said a laboring white man, who looked on, with a flowing eye.

This is only one little instance of the petty despotism exercised upon *free* men, free sailors too, in the Capital of their own free government.

May 17th, 1842.

## A MOHAMMEDAN EXAMPLE.

The Bey of Tunis has abolished slavery in his dominions. He first began in April, 1841, to prohibit the importation of slaves into Barbary, by sea; his next move was to declare the slave market illegal, and finally to raze it to the ground. He subsequently issued a decree forbidding the introduction of men of color, from the interior, under any pretext, and any negro so introduced, to be free. His last proclamation has declared all negroes born since the 8th of December, 1842, shall not only be free, but have all the rights and privileges of the most favored Mussulman.

PATRIOTS OF THE OLDEN TIME.—The wife of Samuel Adams, of revolutionary celebrity, one day informed her husband that a friend had made her a present of a female slave. Mr. Adams replied, in a very decided manner, "She may come, but not as a slave; for a slave cannot breathe in my house. If she comes, she must come free." The woman took up her abode with the family of this champion of liberty; and there she lived free and died free.

LIGHTNING.—The best thing to do when persons are struck with lightning, is to dash cold water on them immediately especially on the head.

WEATHER WISDOM.—The following are a few of the common or popular proverbial “saws” relative to the weather, viz.—“A rainbow in the morning gives warning.” That is, if the wind be easterly; because it shows that the rain cloud is approaching the observer. “A rainbow at night gives delight.” This adage may also be a good sign, provided the wind be westerly, as it shows that the rain clouds are passing away. “Evening red and next morning grey, are certain signs of a beautiful day.” “When the glow worm lights her lamp, the air is always damp.” “If the cock goes crowing to bed he’ll certainly rise with a watery head.” “When you see gossamer flying, be ye sure the air is drying.” “When black snails cross your path, black cloud much moisture hath.” “When the peacock loudly bawls, soon we’ll have both rain and squalls.” “If the moon shows like a silver shield, be not afraid to reap your field; but if she rises haloed round, soon we’ll tread on deluged ground.” “When rooks fly sporting high in air, it shows that windy storms are near.” If at sun rising or setting, the clouds appear of a lurid red color, extending nearly to the zenith, it is a sure sign of storms and gales of wind.

EFFECTS OF EMANCIPATION.—A Quaker friend of ours, who recently travelled extensively in the Island of Jamaica, and other British West India Islands, with a view to learn from his own observation, the practical workings of the new system, came to the following conclusions:

1. Wherever the emancipated negroes are fairly, kindly, and wisely treated, there they are working well on the properties of their old masters, and the existing instances of a contrary description must be ascribed to causes which class under slavery, and not under freedom.

2. An increased quantity of work thrown upon the market, is, of course, followed by the cheapening of labor.

3. Real property has risen and is rising in value.

4. The personal comforts of the laboring population, under freedom, are multiplied tenfold.

5. Lastly, the moral and religious improvement of the negroes, under freedom, is more than equal to the increase of their comforts. For, in the first place, there has been a rapid increase and vast extent of elementary and Christian education, schools for infants, young persons and adults, multiplying in every direction; and secondly, the gradual but decided diminution of crime, amounting in many country districts almost to its extinction; and thirdly, the happy change of the general and almost universal practice of concubinage, for the equally general adoption of marriage.—*Journal of Commerce.*

A GOOD ILLUSTRATION.—At a temperance meeting in Western New York, some one alluded to the plea so often urged by the Society of Friends, that it is not well to aid in the reformatory movements of the day, because it leads to “mixing with the world.” The speaker was followed by Henry Colman, of agricultural celebrity. In the midst of his remarks, he stopped suddenly, pointed out of the window, and looking at a Friend opposite to him, exclaimed in a tone of alarm, “Dr. Robinson! is that your house that’s on fire?” Instantly the whole audience were on their feet. “Stop! stop!” shouted he: “Nobody must go but the Quakers. Don’t mix with the world! Nobody must go but Quakers.” The fire was, of course, a hoax; but we trust a serious use will be made of its witty application.

## ADROIT MANAGEMENT.

About twenty slaves in the State of Maryland lately took it into their heads to make a push for Canada. They met together in a common band, in Baltimore county. They proceeded as far as the bridge at Havre de Grace, where they sent two of their number forward, to make the experiment of crossing. The gate keeper refused to let them pass. The couple then returned to their companions; when after some consultation, they built a *coffin* of rough boards, put it on a bier and placed one of their number on it. Then in a solemn funeral procession they marched up to the bridge, and asked the privilege of crossing to bury their friend on the other side. The *ruse* took. The procession crossed over, and kept on the highway, till they got out of sight; they then took to the woods again, and *resurrected* their dead companion. So says a fugitive, who saw several of them in Philadelphia.

## A WITHERING REBUKE.

It is well known that Liverpool was formerly very largely engaged in the Slave Trade. An extensive block of stores on the quay, erected by merchants engaged in that trade, took the name of the "Goree Piazza," which they still retain. GEORGE FREDERICK COOKE, the great Tragedian, who came on the stage in 1779, to play Richard the Third, after having knelt too devoutly at the shrine of Bacchus, was loudly hissed, but after resolute efforts to hiss and pelt him off, finally obtained a hearing, and addressed the audience as follows:

"It is hard enough to submit to the degradation of such a profession as that in which I appear; but it is the lowest depth of disgrace to be compelled to play the buffoon for the amusement of a set of wretches, every stone of whose streets, every brick of whose houses, every block of whose docks, is grouted and cemented by the blood and marrow of the stolen and murdered African."

It is added, that the indignant and withering rebuke of a drunken play-actor was more effective, in arousing the shame or stinging the conscience of the Liverpool African merchants, than the appeals of CLARKSON or WILBERFORCE.

## J. Q. ADAMS.

Last summer, the "old man eloquent" visited Saratoga Springs. Everywhere, the people came in crowds to see and honor him. A captain of one of the steamboats on the Lakes, after listening to a thrilling speech from the veteran statesman, exclaimed, "By Jupiter, I wish we could take the engine out of that old ship and put it into a new hull!"

## THEY ARE A STUPID RACE.

Of the many cunning contrivances to escape from slavery, we think the following is about the most shrewd we have heard yet. Two slaves in a certain county of Virginia, ran away with one of their master's horses. They started very early in the morning, in the following fashion: One of the slaves fastened a strong rope round the other's body, tied him to the saddle, and drove off. When met and questioned, the rider answered, "That black rascal undertook to run away from massa. I've caught him, and am taking him home, quick step. I guess he won't be



for running away again in a hurry, after massa's had the cooking of him." This failed not to elicit warm approbation, accompanied with hospitable offers of refreshment for himself and his horse.

When arrived at a convenient place, the slaves exchanged places; the rider submitting to the rope in his turn, while the other performed his part to admiration; and, like him, received assistance and praise for his honest zeal in his master's service.

Thus they journeyed "in tye," till they reached Pennsylvania, when the rope was no longer necessary. Thence they passed over into Canada.

### WORDS OF JOHN WESLEY.

The slaveholder rests the strength of his cause on necessity. If slavery is not quite right, yet it must be, because there is an absolute *necessity for it*. It is necessary we should procure slaves; and when we have procured them, it is necessary to use them with severity, considering their stupidity, stubbornness, and wickedness.

"I answer, You stumble at the threshold; I deny that villainy is ever necessary. It is *impossible* that it should ever be necessary, for any reasonable creature to violate *all* the laws of *justice, mercy, and truth*. *No circumstances* can make it *necessary* for a man to burst in sunder all the ties of humanity. It can *never be necessary* for a rational being to sink himself below a brute. A man can be under no necessity of degrading himself into a wolf. The absurdity of the supposition is so glaring, that one would wonder any one could help seeing it."

### PROGRESS.

Seven years ago, it was extremely difficult to get an article on slavery into any paper, except the few supported by anti-slavery societies; now columns on this subject may be found every week, in two-thirds of the newspapers throughout the land.

### HYMN.

BY JOHN PIERPONT.

We ask not that the slave should lie,  
As lies his master, at his ease,  
Beneath a silken canopy,  
Or in the shade of blooming trees.

We mourn not that the man should toil;  
'Tis nature's need,—'tis God's decree;  
But let the hand that tills the soil,  
Be, like the wind that fans it, free.

We ask not "eye for eye," that all,  
Who forge the chain and ply the whip,  
Should feel their torture; while the thrall  
Should wield the scourge of mastership.

We only ask, O God, that they  
Who bind a brother, may relent;  
But, GREAT AVENGER, we do pray  
That the wrong doer may repent.

## THE WITNESSES.—BY PROF. LONGFELLOW.

In Ocean's wide domains,  
Half buried in the sands,  
Lie skeletons in chains,  
With shackled feet and hands.

Beyond the fall of dews,  
Deeper than plummet lies,  
Float ships with all their crews,  
No more to sink or rise.

There the black slave-ship swims,  
Freighted with human forms,  
Whose fettered fleshless limbs,  
Are not the sport of storms.

These are the bones of Slaves;  
They gleam from the abyss;  
They cry from yawning waves,  
'We are the witnesses!'

Within Earth's wide domains  
Are markets for men's lives;  
Their necks are galled with chains,  
Their wrists are cramped with gyves.

Dead bodies, that the kite  
In deserts makes its prey;  
Murders, that with affright  
Scare schoolboys from their play!

All evil thoughts and deeds,  
Anger, and lust, and pride;  
The foulest, rankest weeds,  
That choke Life's groaning tide!

These are the woes of slaves;  
They glare from the abyss;  
They cry from unknown graves,  
'We are the Witnesses!'

## MISSIONARY HYMN, FOR THE SOUTH.

'Spread far the gospel tidings!  
Call ocean, earth, and air,  
To aid your ceaseless labor  
To spread them everywhere,  
*Save in the bondman's cabin—  
Let them not enter there!*

Send Bibles to the heathen!  
On ev'ry distant shore,  
From light that's beaming o'er us,  
Let streams unceasing pour;—  
*But keep it from the millions,  
Down trodden at our door!*

Send Bibles to the heathen,  
Their famish'd spirits feed!  
Oh! haste, and join your efforts,

The priceless gift to speed!  
*Then flog the trembling bondman,  
If he shall learn to read!*

Let love of filthy lucre  
Not in your bosoms dwell;  
Your money, on our mission,  
Will be expended well;—  
*And then, to fill your coffers,  
Husbands and fathers sell!*

Have even little children  
All they can gain to save,  
For teachers of the heathen,  
Beyond the ocean wave;  
*Then give to fire and faggot,  
Him who would teach your slave!*

## THE LORD'S FREEMAN.

George Lewis, a fugitive slave, on his way to Canada, was asked whether he did not wish to wreak vengeance on his master for his cruelties before he left. He replied, "Oh no, I would not injure a hair of his head, if I had the power. He has a wife and four children, and they love him and think a great deal of him, and it would not be right for me to injure so many to gratify the revenge of one."

## AN EXAMPLE FOR STATESMEN.

Franklin's last public act was the presentation of a Memorial to the House of Representatives of the United States, praying them to exert the full extent of the powers vested in them by the Constitution, to put an end to slavery.

# THE CHURCH IS THE LIGHT OF THE WORLD.

*If the light be turned to darkness, how great is that darkness!*

The Baptist Alabama Association lately resolved that they had read their Bibles, and were fully convinced, that "*Slavery is in accordance with its holy dictates.*"

Of all the arts sagacious dupes invent,  
To cheat themselves, and gain a world's assent,  
The worst is—Scripture warped from its intent.  
Thus men go wrong with an ingenious skill;  
Bend the straight rule to their own crooked will;  
And with a clear and shining lamp supplied,  
First put it out, then take it for a guide.—*Cowper.*

Elder John Peck, a Baptist minister of the State of New York, in writing home from Georgia, says, 'he traveled in company with one Cæsar Blackamoor, who was a *Baptist minister*, and a *slave*, the *property* of the Georgia Baptist Association!'

## THE PENITENT BOY.

"Clear out, you nigger!—we don't choose  
To have you in our play;"  
So said a Christian father's son,  
And turned with scorn away.

The little black boy, as the tears  
Came dropping from his eyes,  
Said kindly to the haughty lad,  
" 'Tis not so in the skies.

"There, in the songs of heavenly love  
The souls of all unite—  
And God does ne'er the question ask,  
If they were black or white.

"Although you cast contempt on me,  
Nor let me join your play,  
To-night I will remember you,  
And for your welfare pray."

These kind, soft words, like arrows sure,  
Were fastened in his heart—  
And in the haughty white boy's eyes  
The tears began to start.

He asked forgiveness of the black,  
And then he wept aloud:  
"To play with you I never will  
In future be too proud."

Together, hand in hand, they went  
To some sequestered spot:  
First one and then the other prayed,  
And heavenly wisdom sought.

And now where'er they meet they speak  
In kindness and in love—  
And hope when God shall call them hence  
To rest in peace above.

## FIRST ABOLITION MEETING.

We have recently had an interview with a person who was present at the first abolition meeting ever held in the United States. It took place in the township of Woodbridge, County of Middlesex, in this State, on the 4th of July, 1783, being the first anniversary of our Independence, after the close of the Revolutionary War. Great preparations had been made—an ox was roasted, and an immense number had assembled on the memorable occasion. A platform was erected just above the heads of the spectators, and at a given signal, Dr. Bloomfield, father of the late Governor Bloomfield of this State, mounted the platform, followed by his fourteen slaves, male and female, seven taking their stations on his right hand and seven on his left. Being thus arranged, he advanced somewhat in front of his slaves, and addressed the multitude on the subject of slavery and its evils, and in conclusion pointing to those on his right and left: "As a nation," says he, "we are free and independent—all men are created equal, and why should these, my fellow-citizens—my equals, be held in bondage? From this day they are emancipated, and I here declare them free and absolved from all servitude to me, or my posterity." Then calling up before him one somewhat advanced in years—"Hector," says the doctor, "whenever you become too old or infirm to support yourself, you are entitled to your maintenance from me or my property. How long do you suppose it will be before you will require that maintenance?" Hector held up his left hand, and with his right drew a line across the middle joints of his fingers, saying—"Never, never, massa, so long as any of these fingers remain below these joints." Then turning to the audience, the Doctor remarked—"There, fellow citizens, you see that liberty is as dear to the man of color as to you or me." The air now rung with shouts of applause and thus the scene ended.

Dr. Bloomfield immediately procured for Hector, either by purchase or setting off from his own farm, three acres of land, and built him a small house, where he resided and cultivated his little farm until the day of his death,\* and it was a common remark with the neighbors, that Hector's hay, when he took it to Amboy to sell, would always command a better price than theirs.—*Newark Eagle*.

## ANTI-SLAVERY DATES.

- 1787. Committee formed in London for the Abolition of the Slave-Trade.
- 1807. Slave-Trade abolished by Great Britain and the United States.
- 1823. Society formed in London for the *immediate* abolition of Slavery.
- 1833. Act passed for abolishing Slavery in the British West Indies.
- 1843. Slavery totally abolished in the British East Indies.

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\* This took place within the last nine years, near Metuchin, in New Jersey, at the advanced age of 105 years. An interesting fact is connected with this gift of freedom and land. The son of Hector inherited it, and his widow now resides on it. The freed slaves generally took care of and supported themselves.

## A BEAUTIFUL FACT.

A lady in England, about the year 1832, had left her, by a relative, a small legacy in the island of Antigua. It consisted of ten slaves, to be divided between herself and her brother, who was the overseer of a large plantation in the island. Her share consisted of a man, two women, and two children.

Many would have said, 'Now I have an addition to my property !' But this good woman heard only the voice of God in this bequest, saying, 'Here are five of my poor. I have sent them to you that you may deliver them from the hand of the oppressor.' Her resolution was instantly taken ; no *doubts*, no thoughts of wealth or inheritance clouded her vision ; but how shall she proceed ? Shall she trust her brother ? Alas ! she *knew* him too well. To hire an agent, her means were not sufficient, and she took the heroic resolution that she would be herself the instrument of their deliverance. With her babe in her arms, she crossed the ocean at an inclement season of the year, and arrived at Antigua only to meet the reproaches of a brother, and the sneers and insults of almost the whole population. They told her of dangers and fears, but she went calmly on. They could not prevent her purpose, and the liberated slaves poured out their blessings and thanks amid tears of gratitude and joy.

About six months after this event, a young missionary was about returning to England for his health, and was desirous of taking with him some preserves, shells, &c., as presents to his friends. They happened to be very scarce at that time : at last, he heard of two women who had a very fine stock. He went to their hut, and they willingly displayed their little store. 'Well, now,' said he, 'name your price.' 'We no want to sell them, massa,' was the reply. 'Why ? I will give a large price for them, as I must sail to-morrow.' Still the reply was, 'We *cannot* sell them, massa.' His curiosity was excited, and when they could no longer with courtesy refuse to give a reason, they said, with a pathos and sweetness which thrilled the young man's heart, 'You no hear about our good missis, massa ; how she came over the great sea, with ner little picaninny in her arms, and all to make us free : and how all the buckra massas and her brother mad with her 'bout we : and you think we ever forget her ? No ! massa, never. And so we getting these things, massa, to send to our kind missis !'

Oh ! why will not mankind learn that *love* wins with peace and sweetness, what *force* labors in vain to compel ?

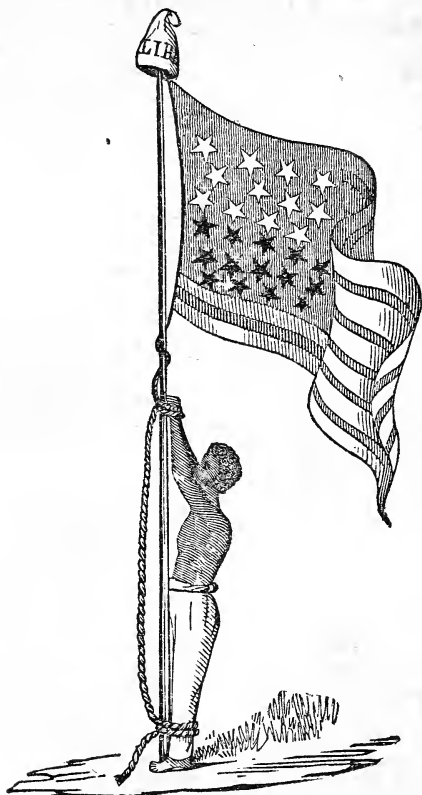
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**DUTY OF MINISTERS.**—Old John Adams understood well the duties of the pulpit. In a letter addressed to his wife, dated, Philadelphia, July 7, 1774, he inquires,—

"Does Mr. Willbind preach against oppression and the other cardinal vices of the times ? Tell him the clergy here of every denomination, not excepting the Episcopalian, thunder and lighten every Sabbath !"

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**HINTS TO QUAKERS.**—We are wearied and disgusted with 'uual cant, this unnecessary caution about working in our time, for the promotion of the abolition of slavery cautious enough about doing good. Wonder those people work in, who do just nothing who *do* work ?



## FOURTH OF JULY.

— Men like household goods or servile beasts,  
 Are bought and sold, kidnapped and pirated;  
 Driven in droves e'en by the Capitol;  
 Then haul our striped and starry banner down;  
 Our cannon freight not; stop the noisy breath  
 Of heartless patriotism; be our praise unsung.  
 To-day we'll not discourse of British wrong,  
 Of valorous feats in arms by freemen bold,  
 Nor spit on kings, nor tauntingly call names;  
 But we will fall upon our bended knees,  
 Weep in bitterness of heart, and pray  
 To save us from his gathering wrath;  
 And longer multiply our boasts  
 That we are truly free.

W. L. GARRISON.

